

P L A N  
FOR A  
FREE COMMUNITY  
AT  
SIERRA LEONA,  
UPON THE  
*COAST of AFRICA,*  
UNDER THE  
PROTECTION of GREAT BRITAIN;

WITH  
An Invitation to all Persons desirous of partaking  
the Benefits thereof.

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Embellished with a large and elegant View of SIERRA LEONA, on  
the Coast of GUINEA.

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By CHARLES BERNARD WADSTROM.

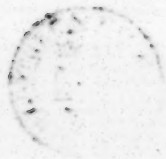
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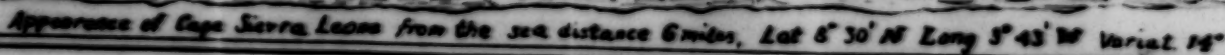
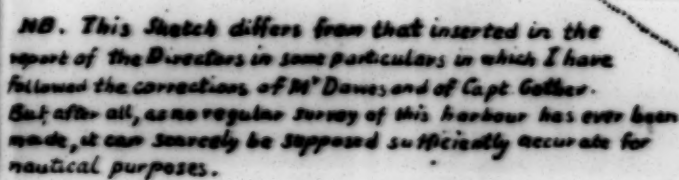




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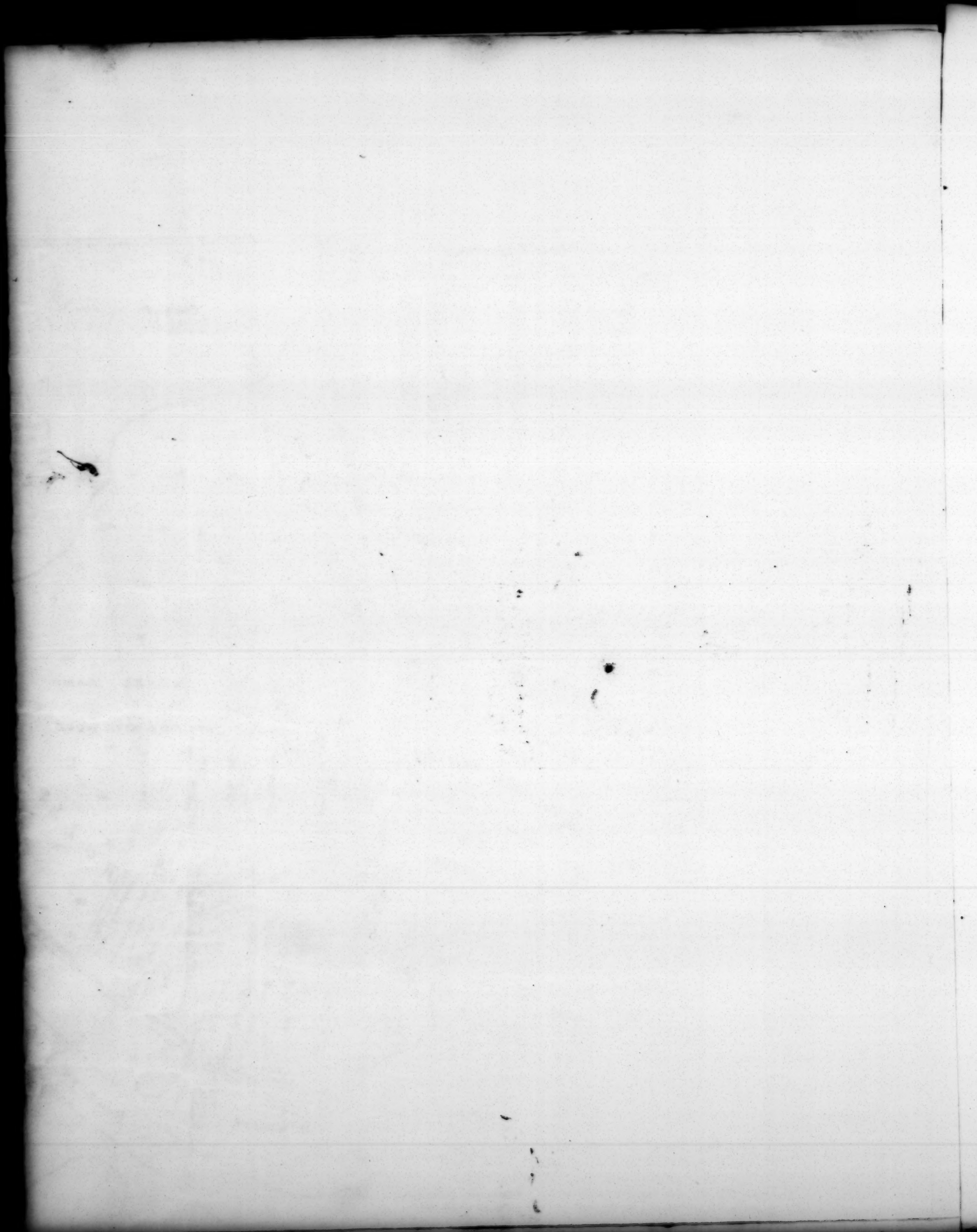


## 1 Thornton Fort 2 The Church 3 Blenheim Fort











# INTRODUCTION.

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Wherever we travel throughout Christendom, in Europe, America, or elsewhere, we find great numbers of Men, of all descriptions, very much dissatisfied with their condition; or in other words, with the State of the Society they are connected with. We find them agitated by a restless desire of emigrating; their Country, the place of their abode, is, in their imaginations at least, so infested with obstructions to their peace of mind, and internal satisfaction, that they are perpetually and anxiously contemplating the possibility, and flattering themselves with every prospect, of being happier in some other situation.

The observant Traveller is struck with astonishment at this phenomenon; at first he imagines some general infatuation has seized the greatest part of the human species; but when he exercises his judgment, and begins attentively to examine these People, how is he surprized to discern in them, instead of a character suited to Vagabonds and worthless Adventurers, as he naturally expected to find them, such genius and talents, as belong only to the nobler part of the human race. He finds among them many who are married, and the heads of numerous families;



families; and their dissatisfaction frequently appears, in proportion to the nobler faculties they seem possessed of.

This phenomenon, which in it's kind is very remarkable, surely merits the greatest attention, particularly in order to the unfolding the true causes hereof. We may be disposed to believe, that it arises from a certain Inconstancy, with which the whole civilized part of Mankind, in the present Century, seems to be infatuated; an Inconstancy which might be supposed to be founded on a debauched sensibility. But when we examine the subject with attention, we find this to be a very mistaken conclusion; inasmuch as these People expose themselves voluntarily to great dangers, and to many inconveniencies of life, only from a hope of obtaining a more extensive Liberty than at present they enjoy. In one word, if we seriously and sincerely endeavour to investigate the causes of this discontent, we shall soon find, that the fault is not in the discontented People, but in the Community of which they are Members. Man is born to Liberty, and according to his ability and industry, he is intitled to all the prerogatives that the Community can afford him; but Liberty is restrained, and all true access to every thing agreeable in life is shut up. Every one feels a sort of Political and Œconomical Slavery. We find about us wealthy People, who have acquired Fortunes, not agreeable to Order, but without labour or abilities, either by Inheritance, Marriages, or by many hazardous and unwarrantable enterprizes; not to mention many means too detestable to be avowed. We find also every where People possessing the most dignified Offices in the Community, destitute of all true merit, when we consider the qualities of their hearts as well as of their intellects. On the other hand, directly the reverse of this, we find every where People of the best abilities,  
and



and most diligent industry in performing the most valuable uses, oppressed with intolerable labour, obliged to make their way through life, not only in the sweat of their brows, destitute both of it's innocent luxuries, and many of it's necessities; but also under an abject servility to innumerable monied Tyrants: for it cannot be denied, that many Men of the best hearts and most zealous activity for the welfare of Mankind, are continually trodden under and pressed by the grievous yoke of the dignified proud Man, who has nothing but his Wealth, or his Place, for the ground of that indifference, scorn, and unmerciful insolence, which he pours upon the more worthy of his own species who are below him. This is an affecting spectacle; but we may turn from it to one much more deeply affecting, when we take a view of, and seriously reflect upon the state of Marriages, poisoned by an Anti-conjugal Life, in all the Communities of Europe. Marriages constitute the very elements of Society, and every Marriage is a representative, in miniature, of the Civil Society in it's principles or beginnings. In every Community we find great multitudes of Men mature for Marriage, who remain unmarried, and rove about the Community, like robbers, only serving to promote the Anti-conjugal Life; likewise vast multitudes of Women, designed by creation to constitute the felicity of Men, wholly neglected by the Community, and passing their time in a criminal indolence, and many in the miseries of prostitution, without ever tasting the pure endearments of affectionate Wives and tender Mothers. But this is not all; how affecting is it to come nearer, and reflect upon the present state of Marriage Unions; instead of considering them, as they should be, the most intimate and strongest ties, as the very Pillars of the Community, we find them in general the most neglected, and considered as the most insignificant and unsafe ties. It is distressing to observe  
it,



it, but Marriages in their present state are but Seminaries for a corrupt Generation; instead of a sincere Friendship, which ought to subsist in the Union, we find nothing but Indifference, proceeding from dissimulation; instead of Liberty, Constraint; instead of tender Love, cold Disgust.

Such appear to be the Seminaries of Communities at present; this is but too just a picture of the very elements and most intimate ties of human Society, in all the civilized Nations of the ill-fated Century, in which we live; and the Governments, as well the Ecclesiastical as the Civil, universally neglect this important Subject, and receive the strength by which Societies are bound together, in their present monstrous forms, from quite different and opposite quarters.

These Axioms, although they are as old as Creation, we find every where lost, viz. that before Civil Communities subsisted, there were Conjugal Societies. That Conjugal Society can subsist and continue without the aid of Civil Communities, but not on the contrary. That the very elements in all Civil Societies are Marriages. That in like Goodness and Order as these are composed, so is also the Civil Society formed therefrom; which is a Truth so evident, that a more perfect political Thermometer cannot be given, whereby to judge of the happiness or the unhappiness of any Community. That if many of the Members of a Society live unmarried, or not according to the regular Order of Marriage, much more an Anti-conjugal Life; there we may pronounce, without the Spirit of Prophecy, that Society draws nigh to its destruction, and so much the faster, as its higher Members are found living in such a manner. In one word, that the very life of Civil Society is Marriage. However



excellent these fundamental truths are, the false Religions and false Politics have enveloped them in such a thick darkness, that it is scarce possible to discern them; and if any are so happy as to discover them, and become persuaded of their great importance, they still remain but abstract truths, because the dreadful disorder, with which all Societies have been so long infected, makes it impossible for them to be received so as to be reduced to practice. But this is not all; Marriages are unhappy, the Anti-conjugal Life is common, in all it's enormously deadly branches, and the moral and political Evils from these baneful sources, are continually extending their overwhelming destruction like a flood. Education for Posterity is also in a most lamentable state, more especially that of the Female Sex, on which, however, the whole felicity of Mankind so greatly depends. The whole system, from beginning to end, instead of nurturing this most amiable part of the human race, to be the source whence all it's honour, all it's dignity, all it's comforts, all it's delectations, in one word, all it's perfections are derived, may be justly called a combination for destroying the great design of their existence, viz. that of becoming amiable Wives and tender Mothers; not to mention, also, useful and prudent Housewives. On the contrary, they are educated to a variety of useless modes, falsely called accomplishments, which, in case of Marriage, scarcely fail to entail misfortune and misery on their Husbands and Children, or otherwise they become a pest and burthen to the Community.

This picture is very incomplete, but I am sure there are few People of sober reflection, who will not be obliged to accede to the truth of what is here advanced; because the plainest  
daily



daily experience evinces but too evidently the unhappy state in which our Communities are now found.

All things are in the greatest disorder, not to say confusion. It is according to Order, that the culture of the Animal Kingdom should be considered and used as the first source of wealth and greatness in a Community, as forming the principal fortune of its Members; that the culture of the Vegetable Kingdom should be the next fund; and lastly, that the Mineral Kingdom should be the third source: but not as it is now, when, on the contrary, the product of the last is considered as constituting the principal sinews of all civilized Communities. It is also according to Order, that the production of Raw Materials in the three Natural Kingdoms, should constitute the most honourable occupations of a state; next, the manufacturing of these; and lastly, the commerce, which from the existence of the former derives its subsistence: but not as it is at present, when Commerce is regarded in the most honourable light, as constituting and representing the strength of Communities. It is also according to Order, that the circulating stock of money in a Community should represent the produce which is drawn by industry, diligence, and pains, from the three Natural Kingdoms; but not as it is now, when it only represents itself, or the quantity of Gold and Silver, and not useful productions; as a consequence of which foolish estimation of money, there has crept into all European States an extravagant circulation of Paper Currency, far beyond the real quantity of Gold and Silver, which it pretends to represent, but which in fact is a mere chimera or lye of existence. It is according to Order, that the only real, and of course the most satisfactory means of obtaining wealth, and of increasing in a Society, are all kinds of activity in every individual,



vidual, in what is useful; but not as it is now, when, contrary to the true nature of things, all the prosperity of a state, as well as of individuals, is falsely founded on lotteries and hazard, inheritance, rich marriages, gambling, intrigues, and false speculations, &c. &c. In one word, Money, which ought to represent the exercises of Industry and Activity, now on the contrary represents Intrigues and Idleness.

Such at present is the perversion of Civil Liberty in all European Communities, from whence we may conclude, that Europe is doomed to undergo a most dreadful and durable state of Vastation. Her internal convulsions must be inconceivably distressing and of long continuance, because the Falses and the Evils, which at present are so rampant and universal, have by long cultivation taken such deep root, that we may suppose Centuries must pass before they can be eradicated.

Very great Ecclesiastical Liberty has dawned upon Christendom, within the latter half of the present Century; but as yet there doth not appear the least prospect of true Civil Liberty; nor does it seem at all probable, that when it should appear, it will for a long time to come make any considerable progress in Europe. The Ecclesiastic and the Civil Liberty in a Community, stand to each other exactly in the same relation, as the liberties of speech and action do in an Individual. The felicity of a Community hath all its Influx from the former, and all its Efflux in the latter kind of Liberty. That Ecclesiastical Liberty, which hath been introduced into Europe, consists chiefly in a mere unfolding of the rational Principle, and a greater spiritual Liberty therewith combined, than has ever yet existed in so high a degree, at least for many thousands of years back. The Civil Liberty, however, is not yet restored; but on the contrary,



it is evident that Slavery in the exterior is now much greater than it has ever yet been. By Civil Liberty, I understand a limitation to the desires or lust of Dominion and Possession; consequently by Civil Slavery, I understand the free unrestrained course and tyranny of both these Lusts. Influx ought always to be accommodated to Efflux, for where the latter is retarded, the former is proportionably shut out. This is the reason why we find that the Ecclesiastical Liberty introduced into Europe, is but merely ideal, because it has no Efflux in the Civil Liberty.

Two things may be said to constitute the Political Hell of a Community, viz. the *Lust of Dominion*, originating in the love of self; and the *Lust of Possession*, originating in the love of the world. By higher and higher degrees of dignity in a Community, a Man comes into the uncontrollable exercise of the former, and in general, by such means he exalts himself above his fellow-citizens; and by greater and greater degrees of wealth, he comes into the uncontrollable exercise of the latter, and in general, by such means, to the possession thereof, either in reality or in credit. Now every one who is in the exercise of these two passions, without using them to extend to the influences of Goodness and Truth, is a tyrant, in the same proportion as he exerts his power in the exercise of these two ignoble passions; and as it is but too obvious, that most Men at present are more or less of such a disposition, it is very easy to perceive the cause of the general constraint and tyranny which reigns like a desolating Fiend all over Europe. What Man of sedate reflection but must draw this conclusion, that this constraint, or the tyranny of one Man over another, cannot cease at once, but that a long time is requisite for it's destruction? The means of Vastation must always be dreadful and of long duration, in proportion as these two passions are become deeply rooted in a Community; under such  
a period



a period of Vallation it cannot be pleasant to pass one's life, still less so to procreate Children, who must of course become either Slaves of Tyrants, or Tyrants themselves. Is it then to be wondered at, that so many feel the grievous oppression of this yoke, according to their perception of the causes, and according to the antipathy they must conceive for passions which produce such an infernal bondage? Or is it reasonable, when it may be possible, instead of emancipating themselves, still to continue under the intolerable burden? This Emancipation must be utterly impracticable here in Europe, so long as the Tyranny of Money exists. Who does not upon every struggle within himself find the truth of this? Consequently, would Men be free and happy, removing from Europe, some asylum must be sought from this boundless Tyranny of the lusts of Dominion and Possession. Such a state can only be found by the institution of a New Civil Community out of Europe, where the moral Liberty has a boundless effluence, and by which only true Religion and the exercises of civil duties can be restored. The true exercise of civil duties is founded in an unboundedly active Industry, in what is useful; and true Religion, in an unlimited exercise of a regular Conjugal Life. Scarcely any of these are now possible in Europe, still less the true exercise of civil duties, in which, however, the very Efflux of a genuine true and rational Religion lies; because the baleful tyranny of money, and the baneful influence of an Anti-conjugal Life, must remain yet for a long time the hedious monsters, by whose power all the exercise of virtue and civil duties will be suffocated.

To what purpose is Spiritual Liberty without Civil Liberty? What good use can be made of an enlightened rational faculty, when the natural faculty is confined in chains of Slavery? All:



our Spiritual Light, and the opening of the rational faculties thereby, in this case, will but serve to aggravate our Political Hell. Can there be a greater torment, than to have the understanding illuminated with Divine Light, without any effluxes thereof into the life? Is it not essential Hell, to will but not to be able to perform, and to be able but not to will? The will without the power, and the power without the will, are both alike excruciating to the possessor, as a small degree of reflection must convince any one. Why should we then continue to live in this miserable bondage, when a door is opened for us by the gracious hand of Divine Providence, into a state of Liberty and Felicity?

These, with many other reasons, combining together as the source of all the discontent which I have observed in all parts of Europe, ~~at~~ the bondage ~~in~~ which great numbers of the most valuable citizens pass their lives, have excited in me, now for many years, much exercise of mind, to contemplate the best plan for a Free Community. As the result of much study, when I attempted to anatomize a proper plan, I providentially discovered the twelve chief Branches in all Communities. I call it a discovery, for if others have thought of it, I have no where found it suggested, and I believe it must strike every considerate and intelligent person, not only as new and original, but also as very important on account of it's perfection. Let any one think ever so deeply on the subject, and try if he can conceive a possible branch of human Jurisprudence, that does not distinctly arrange itself in some one of those chief branches, from whence it springs into just twelve more, by which means a Community might, without the least disorder or confusion, by a multiplication of itself, extend over the face of the whole Earth,



conveying to every part of the whole circumference, that perfect happiness which ever issues from, and inseparably attends upon Order; so that ~~this~~ conclusion results, the very reverse of what takes place in all the Communities we know of, viz. that the more extensive this Community shall grow, the more perfect it shall be: In short, it would be a continually growing emblem of the LORD's Kingdom in the Heavens, which is eternally increasing in it's magnitude and numbers, also in it's harmony, symmetry, and perfection, which constitutes it's beauty and it's glory.

After having discovered these twelve chief Branches in every Community, I was led to examine, what would be the best and most orderly arrangement of these Branches, as in their Order consists the perfection or imperfection of every Government. I perceived then, that if a Community shall be free, and continue in the enjoyment of it's Liberty, it must have two powers composing the head springs of it's Government, one Active, the other Re-active; by this I was led to form the plan here proposed, persuaded not only of it's Originality, but of it's Perfection, and therefore of it's being intitled to a preference among all the Constitutions hitherto known. Furthermore, when I examined the basis of morality in all Communities, I found it in the Conjugal Life; and finally, as this is the basis of all Religion, so I found by a very mature and serious examination, that of all Religions, in all Communities, I could conceive of none so useful as that which is here, though on a very small scale, treated of.

Here then the reader is presented with a Plan, intirely new, and perhaps before unthought of, for the formation and use of a Free Community. It only remains, that a number of zealous friends to humanity combine themselves to form and promote  
such



such a Community, in some place out of the bounds of Europe, where the natives shall be found in a simple state of nature, comparatively innocent, because uncorrupted with the vices which have hitherto sprung from a disordered circulation. We may expect then soon to find many People, from all the nations of Europe, presenting themselves as useful Members, wishing to partake of the privileges of this Community.

Innumerable advantages obviously present themselves, as the first and peculiar blessings which must result to that nation, which, rising to the greatest pitch of magnanimity, above all former contracted, not to say degrading principles of Colonization, shall send forth this child of unlimited Freedom and strict Morality, from their benevolent bosom, under the auspicious wing of their protection. When they expand the infant's bosom with such exultation, what a beauteous child may they not hope to see! And being nurtured in wisdom by Liberty, what consolation in their old age may they not expect from such a grateful offspring; when other nations, not foreseeing the wisdom and prudence of such indulgence, too late shall lament their loss!



# ADVERTISEMENT.

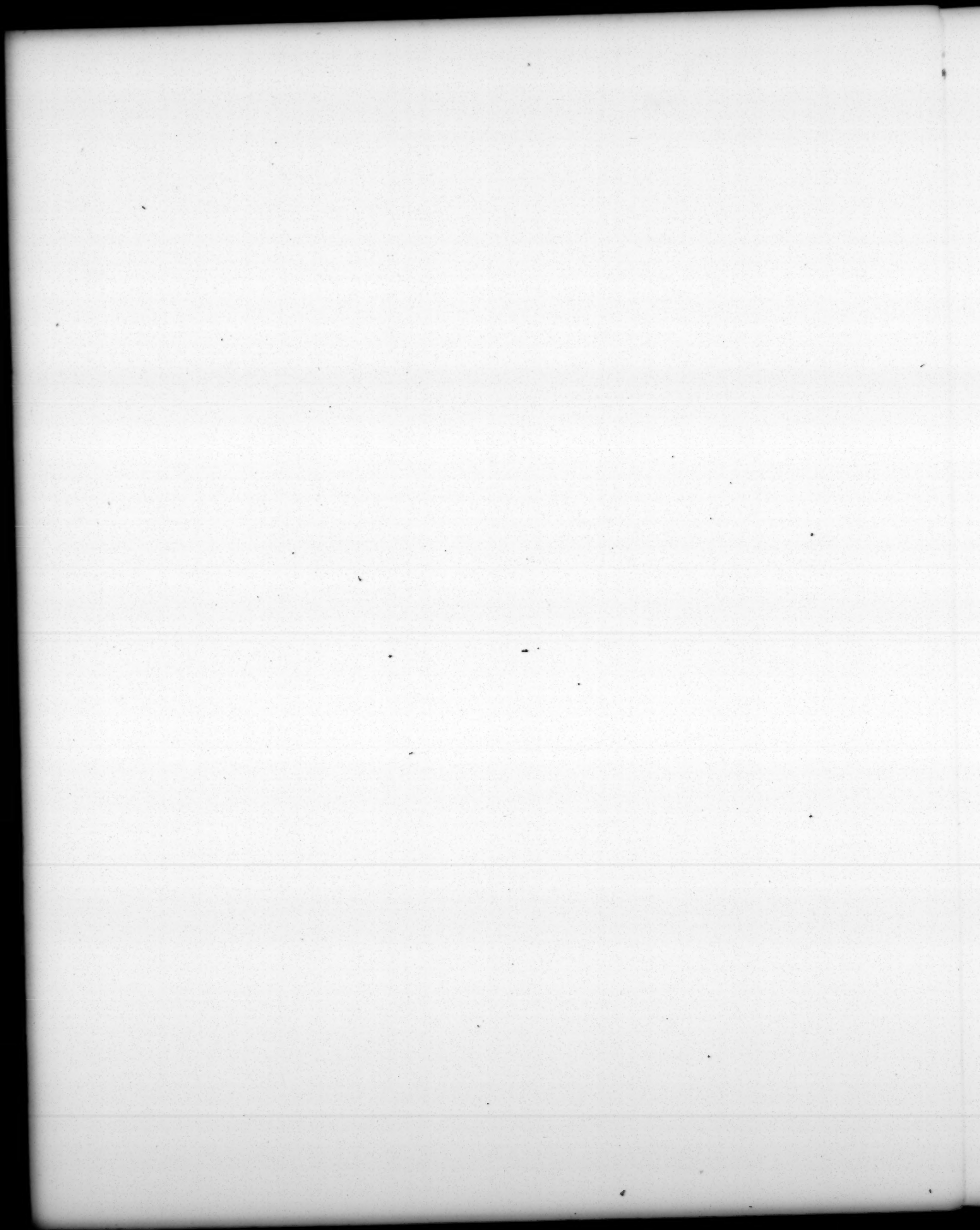
AS in the foregoing Work we could not conveniently introduce certain remarkable Anecdotes in regard to the Natives of Africa, and the Geography of the Country, which are no less curious than they would be useful to the Reader; it is intended soon to publish, as a Companion to this Work, all that the Honourable EMANUEL SWEDENBORG has written upon this important subject, as well in those Works of his which are published, as in sundry Manuscripts, wherein he has been still more particular. To which also will be added faithful Extracts from the Journals of Persons of Character in their Voyages to the Western Parts of Africa. And as it is to be hoped the British Government will encourage the present Undertaking, a particular Account of the Conditions, under which their Protection may be granted, will also be made public at the same Time.

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## E R R A T A.

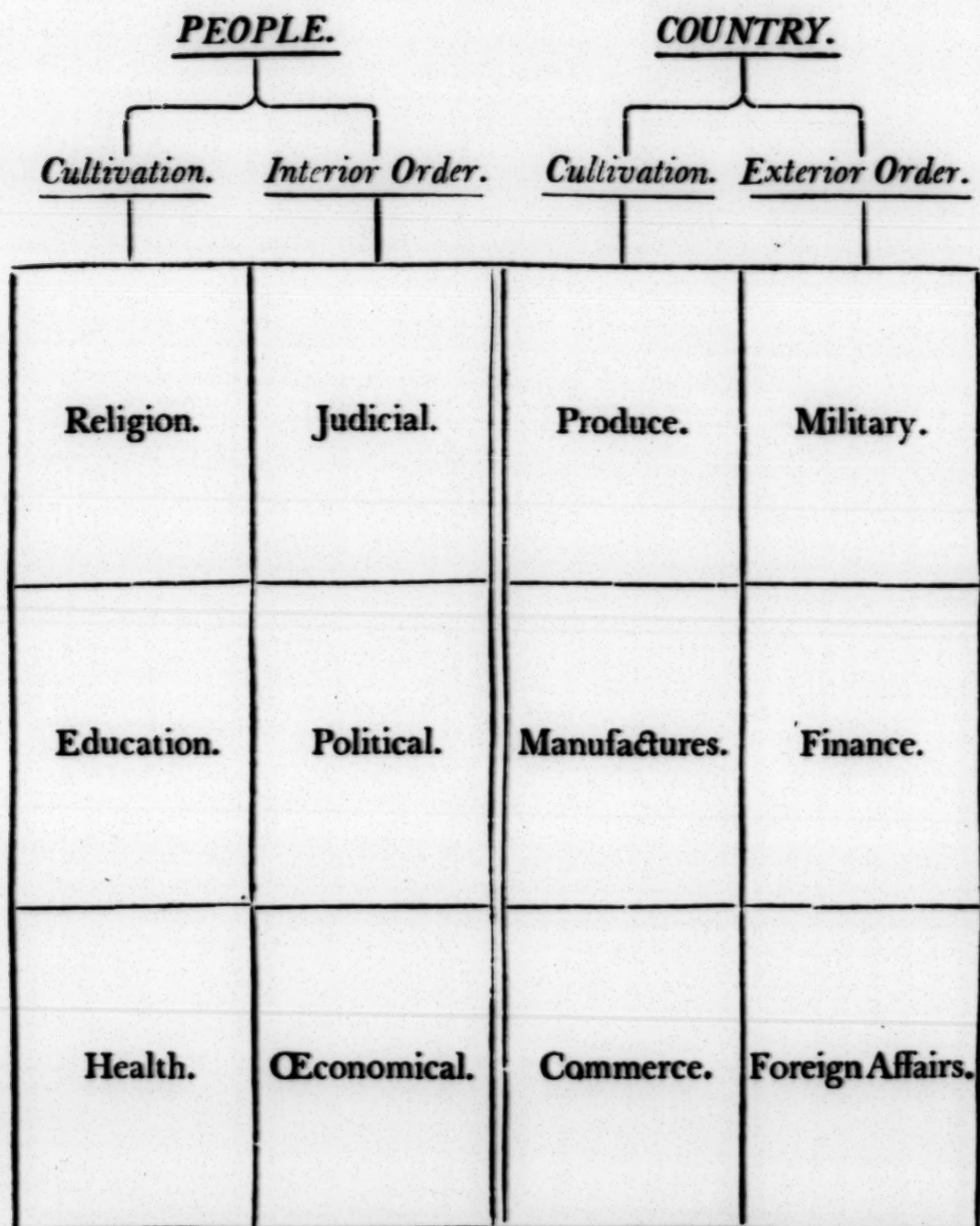
- Page 16, 1st line, for *Another Board shall determin*, read *At this Board shall be determined*.  
27, last line but one, for *the*, read *that*.  
30, third line from the bottom, for *attempt*, read *attempts*.  
— last line, last word, for *defects*, read *defeats*.  
31, 15th line, for *and simply*, read *or simple*.  
32, 10th line, for *cultivated*, read *civilized*.  
— 13th line, for *accession of Money*, read *disorderly accession of Money*.  
— 15th line, for *Gold and Silver*, read *Gold and Silver thus falsely estimated*.  
33, 11th line, for *places*, read *place*.  
34, 7th line, for *property*, read *prosperity*.  
— 19th line, for *powers*, read *power*.  
35, line 2 and 21, for *powers*, read *power*.  
41, 16th line, leave out the last word *on*.  
49, 1st line, for *who oblige*, read *who will oblige*.



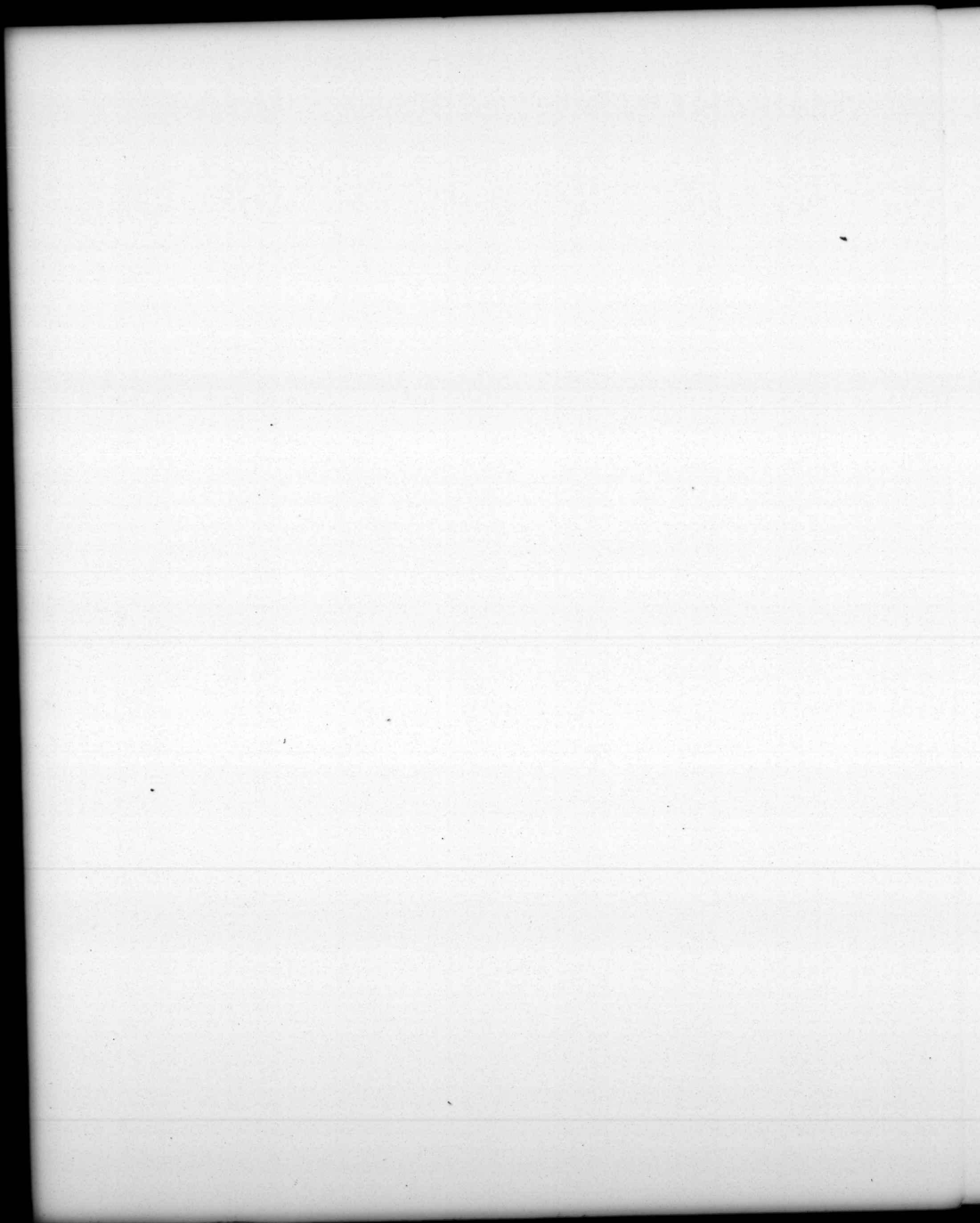




# THE ANATOMY OF A FREE COMMUNITY.









A  
P L A N  
F O R A  
F R E E C O M M U N I T Y  
O N T H E  
C O A S T O F A F R I C A.

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COMMUNITY.

*Nothing is more confirmed by experience than that Man is born for Society; and that thence he derives all his Happiness, or all his Misery. What other difference is there between Good and Evil than this, that all which is Good serves permanently to connect, strengthen, and perfect*



*Society; and all which is Evil serves to weaken and dissolve the bands thereof, so as finally to produce mere anarchy. How requisite, how important then must it appear to every zealous friend of mankind, that the best, and the most perfect System should be studied and recommended!*

*Society is no other than a Conjunction, a Combination of Uses; or, in other words, of Men formed into a vast variety of useful Occupations. It's Life consists of Uses, and the perfection of that Life is according to the excellency of those Uses, and at the same time according to their multiplicity.*

*The Strength of Society consists in the order and connection of those Uses, in one Form or body, and the Perfection of it is according to the ordination and subordination thereof. The Form of Society derives all it's excellence and beauty there-  
from.*



*from. For what is the Form without Strength, or Strength without Life? Consequently the more numerous and various the parts, and the greater the harmony subsisting among them, the more perfect and complete is the whole; like the human body, whose components are innumerable, but whose action is unanimous.*

## THE PEOPLE.

*PEOPLE* without *Country* cannot exist; but how wild is that *Country*, whose *Inhabitants* are uncivilized, slothful, and lawless? What is that *Man* who does not study and practise *Uses*? Is it not from the real use of his *Will* and *Understanding*, that *Man* derives his proper dignity and true worth? Is it not his incumbent duty, faithfully and diligently to perform *Uses*? Is it not his greatest wisdom assiduously to shun every vice, and correct every habit which may serve to render him a useless member of the *Society* with which he is connected? Does not all his prosperity, under the smiles of *Divine Providence*, spring from the useful employment of his *Will* and *Understanding*? How important then is the cultivation of those two supreme faculties, which constitute the very *Life* of *Man*?

CULTIVA-



## CULTIVATION OF THE PEOPLE.

It is an uncontroverted truth, that Man is born in gross ignorance; but it is as manifest that he possesses innate faculties, capable of endless improvement. His life in this world is but a continued series of instruction and manuduction, for the cultivation of his two principal faculties, the *Understanding* and the *Will*. The former being a receptacle of *Truth*, is capable of brighter and brighter illucidations thereof; and the latter being a receptacle for *Good*, is capable of greater and greater degrees thereof. And it may be presumed, that there is no Nation on the face of the Globe destitute of this capacity; and in proportion to their right use of this faculty, they may attain perfections, scarcely conceived, even by wise Men in this degenerate age.

The *Cultivation of the People* may be considered under the three following heads, viz. *Religion, Education, and the Means of Health.*

(1.) RELIGION. *The first and principal faculty of Man to be unfolded and formed is the Will. But the Will is led to do Good only in Proportion as Evil is removed; consequently the true object of all Religion is to shun Evils as Sins against God, which cannot be done without Humility, and Obedience to his Commandments.*

(2.) EDUCATION. *The second faculty of Man is the Understanding, which is also to be unfolded and formed; but this faculty, as well as the Will, must have application and industry for it's basis. For Man's progress in Religion is in proportion to his diligence, combined with Goodness in his Will; but his progress in instruction is in proportion to his diligence, combined with Truth in his Understanding. Consequently the true basis of EDUCATION is that application and industry, into which Man is introduced from his earliest years, without which humility and innocence cannot be formed.*



(3.) **THE MEANS OF HEALTH.** *Temperance, exercise, and cleanliness, as means to prevent Diseases, and improve the bodily strength, together with the Medical Art, for healing Diseases and restoring Health, are objects of the last importance. For an unsound and enfeebled body disqualifies a Man for labour and it's attendant fatigues, by which means the influence from a good Will and a true Understanding is greatly retarded in it's efflux.*

## INTERIOR ORDER.

All Order among Men depends intirely upon salutary *Laws* duly executed. Without this no universal design can be promoted; nor can the Society exert that Strength which it's subsistence and security indispensably requires; nothing therefore is more important than due subordination, which depends essentially on the Form of it's *internal Order*, and the exemplary execution of the *Laws*. Without this a Society is nothing but a chaos: But in proportion as vices and evil habits are restrained and corrected by wholesome *Laws*, the Civilization and Improvement of the People go on with rapidity.

All *Laws* may be divided into the following classes, viz. *Judicial, Political, and Œconomical.*

(1.) **JUDICIAL.** *A Community without Laws of Justice, may be compared to the body of a Man without a head, consequently to something that cannot exist. Accordingly no Nation is to be found on the face of the Earth, who are destitute of distinct ideas concerning Good and Evil; and who do not, by means of rewards and punishments, endeavour to encourage the free course of the former, and to restrain the latter; and this in a near conformity to the Laws of the Decalogue, which is the most ancient and universal Code.*

(2.) **POLITICAL.** *Every Community is composed of individuals in greater or lesser numbers, classes, or orders, all of which must have Form and Co-operation*



*operation with each other. For a Community without political Laws, is like a head without a body, or like a Man without Form or Order.*

(3.) **ÆCONOMICAL.** *These are like a Man's cloaths, for they may not only be changed like apparel, but a Society without them is like a naked Man, exposed to every inclemency of the weather.*

## THE COUNTRY.

A COUNTRY may be considered as that to a Community, which the Female is to the Male : For without Land, no Use can be produced. Therefore, a civilized Community, possessing a fine Country, may be compared to a well-formed Marriage : It also may be compared to the body and soul in Man, for by the former the latter performs all it's actions. A Country without People is a wilderness, and habitation for wild beasts; but under the culture of an industrious People, it rises into a terrestrial Paradise, every where replenished with the tame and useful animals, enriched by fertile fields, vineyards, and pastures, embellished with innumerable trees and plants; all seemingly emulous, like the dutiful progeny of a happy Marriage, in producing the greatest benefits.

According to the extent and quality of the Land, two Things are to be considered; first it's *Cultivation*, and then the *Concentration* of it's *Strength* for it's defence.

### CULTIVATION OF THE COUNTRY.

The least enlightened and experienced among Men do readily perceive the difference between a cultivated and an uncultivated Country. And it  
is



is evident that this *Culture* has no limits, but may advance higher and higher, and increase in endless degrees. This *Culture* is the basis upon which civil Society is built, being the fund of it's subsistence. And although on this Earth the soil and other circumstances vary exceedingly in different climates, yet the People become duly acquainted with it's qualities, it's capacity for improvement, and the proper channels thereof, in proportion as they themselves advance in *Cultivation*, consequently in diligence and discretion.

The *Cultivation of Lands* may be divided into the following heads, viz. *Produce, Manufactures, and Commerce.*

(1.) **PRODUCE.** *The objects under this head, are all the substances in the three natural Kingdoms: And there is scarcely any Subject in them which is not useful, and may not be applied as Raw Materials for the Manufactories belonging to the Community. And in proportion to these productions, may be the numbers and riches of the Community.*

(2.) **MANUFACTURES.** *If the Country may produce immense quantities of Raw Materials, these productions may be prodigiously augmented by the variety of the Manufactories, and the number of Artificers, which, under a wise and mild government, would be so many means of rendering the Community happy.*

(3.) **COMMERCE.** *Without a free and extensive Commerce, the Raw Materials and the Factories must lay unimproved; but as a swift circulation can be obtained for these, their natural increase from a boundless source will be perpetually advancing.*

### EXTERIOR ORDER.

It is not sufficient, however, that the Land be cultivated in the highest degree, or that the Community be kept in order by the most perfect  
C Laws,



Laws, and faithful administration of every thing which relates to it's internal prosperity; the Strength of a Community must also be concentrated for it's defence and security.

All Power consists in the most exact Order, especially in the ultimate link of the chain, which connects the many thousand individuals together in one universal Form.

The Strength of all political Societies may be considered as residing in the three following institutions, viz. *Military, Finance, and Foreign Affairs.*

(1.) **MILITARY.** *Both the Country and the Inhabitants have their distinct powers. The power of the Inhabitants is concentrated in the Military. And no Nation is so secure, as that whose Army have no interest separate from that of the Community at large; and no Community has so formidable an Army, as that in which every able Man is trained to the use of Arms from his youth.*

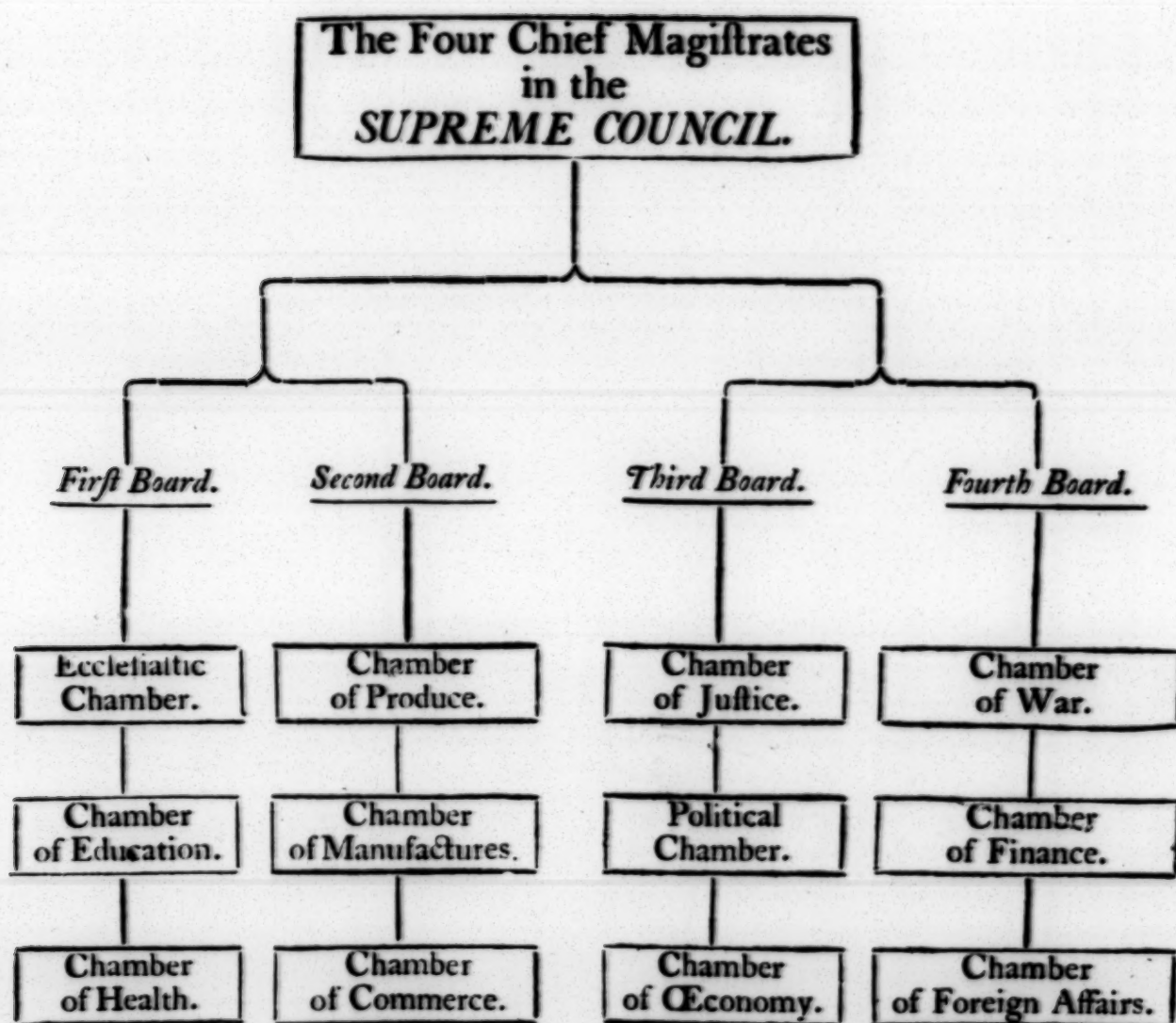
(2.) **FINANCE.** *As the Power of a Country and it's productions consist in wise and judicious Taxation, for creating and supplying the national Treasury; so levying, collecting, and distributing this Power, is the true object of Finance.*

(3.) **FOREIGN AFFAIRS.** *The universal and ultimate union of all Powers in Society, consists in the wise administration of Foreign Affairs; and as all Power in every thing is in it's ultimate, so it is very evident that Foreign Affairs are of the greatest consequence, in respect to the Power of a Community.*

THE



THE  
ACTIVE POWER  
OF A  
FREE COMMUNITY.









T H E  
A C T I V E P O W E R  
O F A  
F R E E C O M M U N I T Y.  
S U P R E M E C O U N C I L.

The highest or Supreme Council of the Community must be formed of the four principal Men, viz. (1.) The Chief over the *Cultivation of the People*. (2.) The Chief over the *Cultivation of the Country*. (3.) The Chief over the *Interior Order*; and (4.) The Chief over the *Exterior Order*.

The grand Council Board is to be thus disposed: At the East end must stand a chair of state upon a throne, with the **HOLY WORD** upon it, to signify, that there is no King in this Community but the **LORD JESUS CHRIST**, whose Divine Will and Wisdom are revealed to Mankind by the **WORD**. Before this chair, on the table, must lie the Laws of the Community, which are founded upon the **WORD**. On the right side, towards the East, shall sit the Prime Minister for the Cultivation  
of



of the People; and opposite him, the Prime Minister of the Interior Order. On the right side, towards the West, shall sit the Prime Minister for the Cultivation of the Country; and opposite him, the Prime Minister of the Exterior Order. And near the bottom, or West end, shall sit the principal Secretary of State, and the under Secretary. Below this Board, in a semi-circular form, shall sit the Bench of Representatives of the People.

In this Supreme Council must originate the Laws, and most important transactions for promoting and regulating every thing relating to the subsistence, prosperity, and security of the Community. And every resolution of this Council must receive the sanction of the major suffrages of this Bench, before it can be enacted into a Law.

Subordinate to this Supreme Council, which constituteth the head of the realm, is an Upper House, consisting of four Boards, and a Lower House, consisting of twelve Chambers, viz.

### FIRST BOARD.

At this Board presides the Chief of the Cultivation of the People, over six Assistant Counsellors, viz. two from the *Ecclesiastical Chamber*, two from the *Chamber of Education*, and two from the *Chamber of Health*.

At this Board shall be determined all Causes which shall be referred from the three subordinate Chambers, consequently every thing relating to the Cultivation of the People.

(1.) ECCLESIASTICAL CHAMBER, in which presides the Superintendent for inspecting all things in the Community, which relate to the Church, and to the Morals of the People.

(2.) CHAMBER



(2.) CHAMBER OF EDUCATION, *in which presides the Superintendant for inspecting all things relating to the Education of Children, and the improvement of the Understanding of the People.*

(3.) CHAMBER OF HEALTH, *in which presides the Superintendant for inspecting Medicine, and every thing relating to the Health and Strength of all the Members of the Community.*

### SECOND BOARD.

Here presides the Chief of the Cultivation of the Country, in like manner over six Assistant Counsellors, viz. two from the *Chamber of Produce*, two from the *Chamber of Manufactures*, and two from the *Chamber of Commerce*.

At this Board shall be determined every reference from it's three subordinate Chambers, consequently all things relating to the Cultivation of the Country.

(1.) CHAMBER OF PRODUCE, *in which presides the Superintendant for inspecting all Raw Materials from the Animal, the Vegetable, and the Mineral Kingdoms of Nature.*

(2.) CHAMBER OF MANUFACTURES, *in which presides the Superintendant for inspecting all matters relating thereto.*

(3.) CHAMBER OF COMMERCE, *in which presides the Superintendant of Trade and Navigation.*

### THIRD BOARD.

Here presides the Chief of the Interior Order, over six Assistant Counsellors, viz. two from the *Chamber of Justice*, two from the *Political Chamber*, and two from the *Chamber of Economy*.

Another.



Another Board shall determine all Causes from the three subordinate Chambers, consequently all things relating to the Interior Order of the Community.

(1.) CHAMBER OF JUSTICE, in which presides the Superintendant for inspecting the Administration of Justice.

(2.) POLITICAL CHAMBER, in which presides the Superintendant of Political Institutions.

(3.) CHAMBER OF ECONOMY, in which presides the Superintendant for inspecting all Economical Regulations.

#### FOURTH BOARD.

Here presides the Chief of the Exterior Order, over six Assistant Counsellors, viz. two from the Chamber of War, two from the Chamber of Finance, and two from the Chamber for Foreign Affairs.

At this Board shall be determined in like manner all matters relating to the ultimate Powers of the Community.

(1.) CHAMBER OF WAR, in which presides the Superintendant for inspecting the Army and Navy.

(2.) CHAMBER OF FINANCE, in which presides the Superintendant of the Public Treasury.

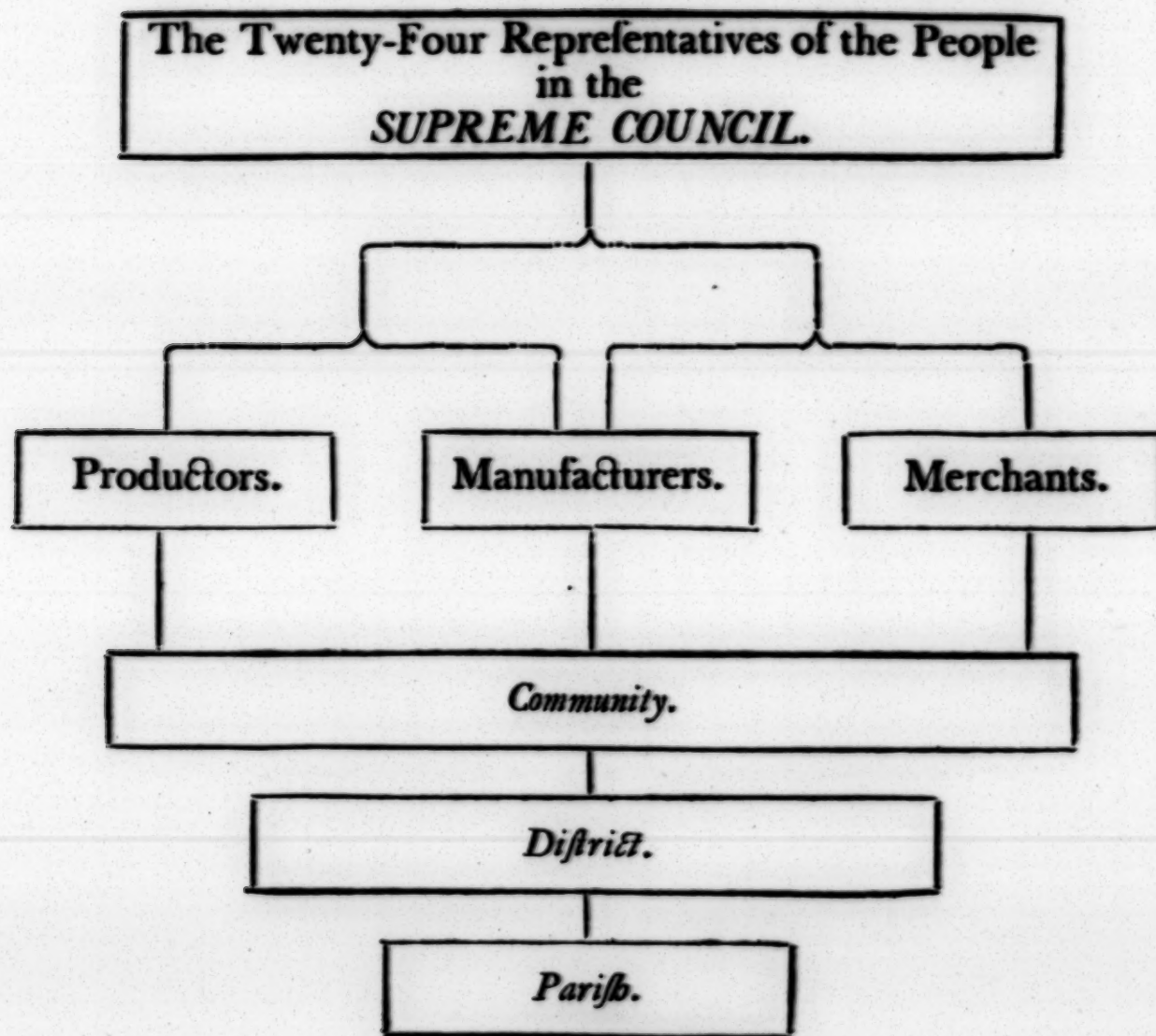
(3.) CHAMBER FOR FOREIGN AFFAIRS, in which presides the Superintendant of Treaties, Alliances, &c.

And this is the last link of the chain of one Community, by which it may be united with another, and so on perpetually.

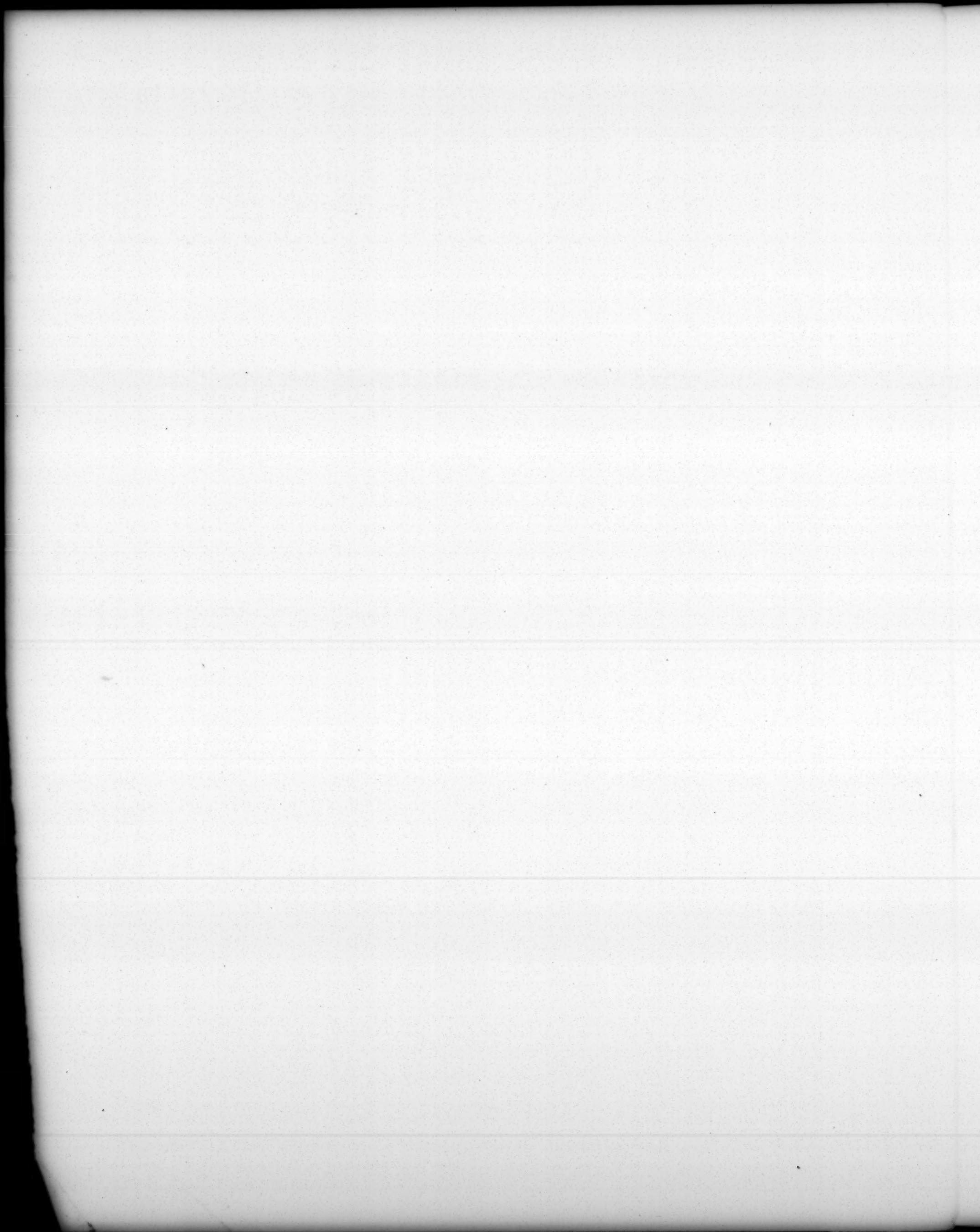
THE



THE  
REACTIVE POWER  
OF A  
FREE COMMUNITY.









T H E  
R E A C T I V E P O W E R  
O F A  
F R E E C O M M U N I T Y.

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It is common amongst the Nations of Europe, for the People to be divided into two Classes, or Corps, as the *Corps of Officers*, and the *Cultivators of the Country*; or in other words, into Nobility and Commonalty, or Gentry and Peasantry: But such divisions produce many bad consequences; the higher ranks generally exalting themselves into absolute authority, while the lower classes degenerate into abject vassalage. Such things ought not to exist in human Society, but all Men should be protected in their natural Liberty, the unalienable gift of Heaven. Therefore the whole Community should be combined into one Corps of Free-men, in which every mature Male has a right by his Representative to partake in the Government. This Government



must consequently consist of two distinct Powers, one *Active*, and the other *Re-active*. The former proposes and executes, the latter deliberates and determines; the former consists of *Men in Office*, and the latter of the *Representatives of the People*. If these two Powers are not distinct, but are exercised only in one branch, all Liberty is banished, and so the Society becomes unprosperous and contemptible.

This Government must exactly resemble a Marriage, which consists of two distinct Powers, the *Active* on the part of the Husband, and the *Re-active* on the part of the Wife; but should these Powers be exercised only by the Husband, or the Wife, the bad effects of dominion would pervade the whole union, and render the Marriage unhappy. To prevent such deadly consequences in a Government, it is requisite that a select number of the *Representatives of the People* should always sit in the Supreme Council, who shall have it in their power to reject or confirm whatever is proposed and debated in the same. But in order to procure a just and equal Representation, it is necessary maturely to consider the People, first, as to their *Quality*, and then as to their *Number*, and to divide them accordingly.

### *Division of the People according to their QUALITY.*

A well regulated Society ought to be an exact resemblance of the Human Body, consequently all the Divisions of the former must correspond to the Members of the latter. By this rule a Community naturally divides itself into *three principal Classes*, the first corresponding to the Head, the second to the Body, and the third to the Hands and Feet.

According



According to this analogy, the subject of the three natural Kingdoms, being the source of all things necessary to the subsistence, accommodation, and security of a Community, *the First Class* therefore, however it may differ from the Order at present universally observed, must consist of those Men whose employments relate to Raw Productions from the Animal, the Vegetable, and the Mineral Kingdoms; *the Second Class* must consist of the Manufacturers; and *the Third Class* of such as traffic in them.

(1.) **PRODUCERS.** *This Class must be composed of all the Males whose employments have any reference to the production of Raw Materials from the three natural Kingdoms, as Herdsmen, Fishermen, Husbandmen, Miners, &c. but no one of these shall have a right to vote for Representatives until he is married; and when any one is placed in any pecuniary or advantageous employment under the Government, this right must be suspended till he returns to the rank of a private Citizen. This Class corresponding to the Head is the first and most noble, inasmuch as without this Class it is impossible for the Society to subsist.*

(2.) **MANUFACTURERS.** *This Class must consist of all the Males whose employments have any reference to the improvement of Raw Materials, such as Artificers of every description. Their right of voting, and the suspension of that right, must be exactly similar to the rights of the first Class. This Class, though very honourable and important, can only be considered in a secondary view, when compared with the first, inasmuch as though the first may possibly subsist however uncomfortably without this, yet this cannot subsist at all without the former.*

(3.) **MERCHANTS.** *This Class in like manner, and with the same privileges, must be composed of all the Males whose employments have any relation to Traffic, from the Merchant who sends the produce of his Country into foreign Climes, and in exchange imports the produce of other Nations, down to the lowest Trader. And although this Class is very important, being the ultimate means of the*  
emolument



*emolument and strength of the Community, yet it must appear to every attentive observer, that it is but as the Arms and Feet to the others.*

*Every individual Male in the Community, when he arrives at the age of Eighteen Years, and is declared a Man, must be enrolled in some one of these Classes. He may be permitted occasionally to remove from one to another, but cannot be considered as a Member of more than one at a time, nor can any possible situation in life exempt him from this enrollment.*

### *Division of the People according to their NUMBER.*

*A Community always consists of a Number of Families, more or less, dwelling on a Tract of Country, greater or smaller. According to the multitude of the former, and the extent of the latter, it may be divided into Districts, which again may be subdivided into Parishes.*

*(1.) A PARISH ought to contain such a number of Families as may be conveniently superintended by One Ecclesiastic, One Physician, One Magistrate, &c. This number cannot well be less than a Hundred, and ought never to exceed a Thousand. Such a Parish should have a Temple, which should be so constructed as to accommodate the whole Parish as a place of Worship, and conveniently contrived for transacting all their Civil Deliberations; and as every Part should be a resemblance of the Whole, so the Government of every Parish ought to be formed exactly upon the Plan of the Government of the whole Community, in order that harmony may prevail throughout. As for example, every Parish should have it's Superior Council, it's Four Boards, and their Twelve subordinate Chambers, only with this difference, that each Officer serves his Parish without any Salary, because their attention cannot be supposed to be so constant as to hinder their care of their private concerns.*

*(2.) A DISTRICT must consist of a number of Parishes, not fewer than Ten, nor more than a Hundred, and the Government of it will of course have a*  
*resemblance*



*resemblance as well to the whole Community as to it's Parts ; and the Seat of this Government should be near the center of the District, in it's principal Town.*

(3.) *THE WHOLE COMMUNITY consists of these Districts, and their universal Government should be concentrated as near as can be to the Center of the Community in the capital Town or Metropolis. Communities might be greater or smaller, but it would be very difficult to prescribe any limits ; only thus much may be said on the subject, that the more distinct and regular every Parish can be governed within itself, and likewise every District within itself, the greater is the magnitude to which that whole Community is capable of growing, because it is an universal Rule, that all Perfection increases according to the distinctness of the parts, their multiplicity, and their union.*

### **Election of the Twenty Four Chief Representatives.**

*In every Parish, within the Districts, into which it may be expedient to divide the whole Community, all the privileged Voters shall assemble ; the Producers, the Manufacturers, and the Merchants, each Class separately ; and make choice of one of their Members, whom they judge most worthy of their confidence, to represent them in the principal Town of their District, where these Representatives from every Parish again choose from among themselves one from  
each*



*each Class to represent the whole District in the capital City or Metropolis, where the Seat of Government is established; and when these Representatives of the Districts are assembled at the Metropolis, they shall elect out of themselves Twenty Four to represent the whole Community at the Supreme Council; and thus in them will be concentrated the just and equal Representation of all the Free-men; and their place is so important, that nothing can be determined but by their consent, or the majority of their Voices.*

*This Bench of Chief Representatives ought to be composed of Twelve from the Class of Producers, Eight from the Class of Manufacturers, and Four from the Class of Merchants. It will then be a matter of indifference by what Titles they may be distinguished, but they must consist of Men who enjoy no pecuniary benefit from the Government, and they ought to be changed at least once in Three Years.*

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**OBSERVATIONS.**



## O B S E R V A T I O N S.

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I. *On the Strength and Weakness of a Community.*

GOD created Man for *Union*, and in Union is the foundation of all Strength: But the two Lusts of Dominion and Possession have always been, and still remain under the strongest efforts to dissolve this Union, by separating Mankind from one another. And having gained this point, those two passions hold the reins of Government over the Weakness of Mankind, by alluring and fallacious ideas of Power; so that at last, all that which should be harmoniously united, is separated and reduced to the greatest confusion: The *Will* and the *Understanding*, in every Individual: The *Man* and the *Woman*, in every Marriage: The *Ecclesiastic* and the *Civil*, in every Community: The *Means of procuring Money* and the *Production of Commodities*, in all Commercial Intercourse.

From the dissolution of these intimate, and in themselves sacred Unions, is derived all the Unhappiness and all the Weakness which we see prevail so universally in all civilized Societies.

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Now to rescue a People from this Weakness, and to restore them to their primeval Strength, and the due exercise of their lost Powers, is certainly the most arduous and difficult of all tasks; yea, it is impracticable, unless the indefatigable Undertaker should carefully consider how, and investigate the causes by which these sacred bands have been cut in pieces; and, on the other hand, as accurately mark the true principles, by which alone such important Unions can be restored and rendered strong and durable.

## II. *On Liberty and Intellectual Light.*

In all happy Communities, *Liberty* and *Intellectual Light* must exist, for Hell is nothing else but a state, where instead of precious *Liberty* is irksome bondage, and instead of *Intellectual Light* is insane darkness; but *Liberty* in a Community can have no fixed state or even existence without *Contracts*, therefore, to render a Community happy and free, every thing should be bound by mutual agreements, with rewards for them who fulfil their *Contracts*, and punishments for those who violate them. Without this Order, *Liberty* is nothing but licentiousness and disorder, which must necessarily dissolve, and finally destroy any Community whatever. On the other hand, *Intellectual Light* can never have such a free course as when the Understanding is unconfined; but every one is permitted freely to speak, to write, and to print whatever he pleases, as well against as for the Religion or the Laws of the Community: The Will, however, and it's fallies to Action, should be rigourously bridled by the Laws, and by the stipulated *Contracts*, otherwise  
the



the Community could not be kept together. It is agreeable to Divine Order that Man ought to compel himself in regard to his *Will*; but that the *Mind* may freely think both against or for GOD: but who can think freely, if he is not at Liberty to speak, write, and print freely? This Order is founded on the Combination of *Causes* and *Effects*, wherein *Efflux* ought always to follow upon *Influx*, else the latter is stopped, and Man in the same proportion degenerates into stupidity.

### III. *On the two most essential Contracts.*

The first and most important of all *Contracts* in a Community is the *Decalogue*, which teaches, (1.) Not to worship more than One GOD. (2.) Not to prophane or lightly esteem his Word and Commandments. (3.) To keep sacred and observe the Union with GOD, by shunning all Evils as Sins against him. (4.) To love and respect the Laws and the Country as our Father and Mother. (5.) That he is to be punished, who hates his Neighbour, revenges, persecutes, or commits Murder. (6.) That he is to be punished, who violates the Conjugal Tie, or lives an Anti-conjugal Life. (7.) That he is to be punished, who defrauds others of their property by artifice or deceit. (8.) That he is to be punished, who calumniates his Neighbour, or bears false witness against him. (9.) That he who indulges the desire of depriving his Neighbour of his Property, yields himself to that satanic Principle which deprives him of all Innocence. (10.) That he who indulges the proud desire of domineering over others, yields himself up to the devilish Principle which deprives him of all genuine Liberty.



The second and like sacred *Contract* is that which should subsist between the *Man* and the *Woman* in every Marriage in this Community, viz. (1.) That the Husband shall not love any other Woman but his own. (2.) That he shall not violate or lightly esteem the Laws of Marriage. (3.) That he keep sacred the Union with his Wife, by a diligent observance of the ultimate endearment. (4.) That the LORD and the Church, or in other words, the Word and Doctrine therefrom, be loved and respected as their Father and Mother. (5.) That the Wife ought not to be without religious Doctrine. (6.) That the Wife ought not to live contrary to her received Doctrine of Religion. (7.) That she ought not to be of a different Religion from her Husband. (8.) And that she ought not to be deceitful or hypocritical in her Religion. (9 and 10.) That in Order that Love and Wisdom, Innocence and Liberty may prevail, the Lusts of Dominion and Possession ought not to exist either in the Husband or the Wife.

No Person ought to be permitted to participate in the protection and privileges of this State, but such as sign both these *Contracts*, and promise sincerely and faithfully to live according to them; the former in common Life, and the latter within his own Family.

#### IV. *On the Compact between the People and the Government.*

In every Community always subsists a grand *Law* or *Form of the Community*, which, in fact is nothing else but the *Contract* between



between the *People* and the *Government*. It is of vast importance that this Form be prudently and rationally composed, because a life regulated by this Form, is to be continually observed by the Individuals which compose the State: For when the Form is not rational, the observance thereof is productive of insane instead of reasonable conduct, consequently it spreads in the same proportion misery instead of happiness. No *Form of the Constitution*, in any civilized Community, has hitherto existed, which has not more or less been composed of heterogeneous materials, and of course been a Monster. The reason is, that those who have composed such Constitutions, have not themselves rationally understood the *Doctrine of Alliance or Contracts*, when nevertheless all Felicity consists in such Union; and on the contrary, all Misery results from the dissolution thereof. There are particularly three kinds of *Alliance*, all of which are of the greatest consequence to be intimately understood before any one can be competent for composing a Constitution.

(1.) The *Spiritual Alliance* of a Community, which is between the LORD and his Church; or, between the Doctrine and the Life; or, the Understanding and the Will; or, Truth and Goodness; or, Intellectual Light and Liberty. Upon the intimate knowledge of this Alliance depends the whole improvement of Man.

(2.) The *Conjugal Alliance* of the Community, which is between the Sexes, or between the Understanding in the Man and the Will in the Woman; or, Man's Wisdom and Woman's Love, because upon this depends intirely the improvement of the very elements  
in



in all Communities, which are Marriages, or the Conjugal Unions, and not, either Man or Woman separately considered.

(3.) The *Civil Alliance* in a Community, which is between the People and the Country, the Ecclesiastical and the Civil, the Individual and his Occupation, Money and Commodities, Country and Towns, &c. &c. because on an intimate acquaintance with all these kinds of Alliance depends intirely the foundation of a Community, and of course the whole improvement of the Community at large.

## V. *On the most common and most powerful of all moral Evils, in all Civilized Communities.*

The Question has been much agitated of late years amongst Philosophers, What is the most radical *moral Evil* of the present Century? But no true answer, as yet, has been given to it. The best is like the recipe of a Physician who is unacquainted with the nature of his patient's disease, and consequently with the most efficacious remedy. In mixing a great variety of ingredients, he entertains a crude hope that peradventure some one may reach the cause. Or like a General on the approach of an engagement which is to decide the fate of the War, who not having sufficient depth of judgment for penetrating his Enemy's weakest side, attacks him on many sides at once, on a presumption, that though he should sacrifice many lives in the attempt, some one may prove successful; not considering, that in this case, he should have an army proportionably numerous to the defects



he must hazard, and that the victory is never so cheaply won, and so absolutely certain, as when the Enemy is attacked in the weakest part. My idea on this grand and important question is that which I have already made known,\* viz. That the radical *moral Evil* of the past and present Century, and which will still continue to subsist, is the contempt of a true *Conjugal Life*, agreeable to the order of Creation, and the perversion thereof into the *Anti-conjugal Life*, which is now so prevalent. Nothing is so easy as to prove this; but where is the Prelate or Politician who would believe me? Notwithstanding, it may be affirmed, that if ever Christianity, Religion, or Morality be implanted and thrive in a Community, it will be only by means of extirpating the base *Anti-conjugal Life*, and introducing universally the noble *Conjugal Life*. By *Anti-conjugal Life*, I do not here mean the attachment of one unmarried Man to one free Woman, and simply Concubinage, which under certain regulations never ought to be forbidden in a Free State; but I mean, (1.) Adultery. (2.) The Lust of Variety. (3.) The Lust of Defloration. (4.) The Lust of Violation. (5.) The Lust of Seducing the Innocent. If these five species of Lasciviousness are not rooted out of a Society, and especially from among Men in Office, both Ecclesiastical and Civil, and from all such as by their exalted sphere in life, should be examples to others; then that Society, under the most excellent Laws, administered by the most able Magistrates, with the richest Treasury, and the most potent Army, can be nothing else but a nest for Vice of every kind, and an habitation for Misery in every degree.

\* To the Royal Patriotic Society in Sweden.



## VI. *On the most powerful and most common natural Evil.*

Men seem to be still less acquainted, in what consists the most radical *natural Evil* of civilized Communities in the present Century. All feel more or less the oppressive yoke imposed by the Tyranny of Money, but most Men think it cannot be otherwise; and nobody seems acquainted with the true source of this Tyranny, or the means of removing it: Still less do they seem aware, that in this consists the most general and most powerful of all *Political* or *Æconomical Evils* in all cultivated Societies. The root of this *Evil*, however, is no other than that the *accession of Money* is intirely independent of the *Production of Commodities*; and the reason of this is, that *Gold* and *Silver* are the first *Standards* or *Measures* for all other *Commodities*. By the former, or *accession of Money*, the only true means of all natural felicity, which is *Industry* and *Diligence* in what is really useful, is intirely suffocated; and by the latter, or *Gold* and *Silver*, Money has it's own beginning, course, and progress, which is independent of all useful productions. But on this subject none are more blind than those whose profession is that of *Financeering* and *Usury*. To such more than Egyptian darkness has the idolizing of Money reduced the present Century. However, this *Evil* is so terrible, that unless it be removed, all *Political* and *Æconomical Good* in every State will be so utterly suffocated, as to be irremediable by the most powerful Monarchs and the most perfect Laws. The only remaining basis which bears up Catholicism, Judaism, the Protestant Solifidianism, the Ecclesiastical Hierarchy, and in one word,



word, the whole deformed Temple of Idols, is this *Tyranny of Money*. As soon as it's power is broken, their whole motley structure will be so dissolved as not to leave one stone upon another.

Notwithstanding the check which *Moral Evil* may at present receive from the influence of Truth and universal Philanthropy, in this enlightened Age, still we find it supported in all it's destructive power, and spreading it's baneful influence far and wide, only by means of this Tyranny of Money. The Holy Scripture is used as a vile prostitute, the Laws are violated, Justice is sold, Men in places are not ashamed to take bribes, the Monarchs are slaves, Divine Liberty is exiled, and this stream of Evils has overflowed all Communities. And the true source of all this is the Tyranny of Mammon, who has usurped his hateful dominion over the Human Race.

## VII. *On True Policy.*

*True Policy* is nothing else but the art of increasing the Power of a Community continually, or in other words, of concentrating within itself innumerable *Powers*; but as all *Powers* come only from GOD, consequently, properly speaking, *Policy* is nothing but that Doctrine which teaches us how and by what means we may receive *Powers* in an unlimited measure from him. It appears as if we could procure for ourselves *Powers* from other quarters than from GOD, by means of several arts which Man at present calls *Policy*. But these *Powers* are only Thefts, and all that is stolen must be restored, when the Thief must receive a certain degree

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of



of pain, much greater than to balance the pleasure of retaining what was stolen. By *true Political Powers*, I understand in general, to be able to do what I will, provided that I will nothing but what is permitted to be done: And on the contrary, by the want of *true Political Powers*, I understand in general, not to be able to do what I will, because I will that which I ought not to do. All Property and Happiness consists in having the Will and the Ability united; but all Adversity and Unhappiness consists in having them separated; so that I will what I cannot do, and I cannot do what I will. Who sees not that *Policy* is a Doctrine, teaching how we ought to receive *Powers* from GOD. For he who does not will as GOD wills, cannot but of course be unable, oft-times, to execute his own will. And his contradictory will, even when, by permission, it is united with his ability, scarce ever fails to shake hands with misfortune. All the Powers which Individuals, or whole Communities endeavour after, may be divided into three Classes, viz. *Dignities* or *Power of Dominion*, *Riches* or *Power of Possession*, *Virility* or *Conjugal Powers*. No Man, consequently no Community exists, unto whom a boundless source of *Power*, under all these three Classes, does not stand open; because all that is from GOD is infinite, and Man can receive it in boundless measure from him; but at present nobody knows, at least in theory, the combination among these three Classes of *Power*; when however *true Policy* depends intirely thereon. In building a Castle, who cannot see that there are great *Powers*? the strong walls, vaults, stairs, floors, ceilings, &c. &c. but the Fabric, with all these *Powers*, could not possibly be erected, if a good Foundation was not previously laid, whereon the whole superstructure might rest. So, in regard to the permanent *Powers* of a Community, a knowledge of what constitutes the Foundation, is the great  
secret



secret of all *true Policy*, which, however, at present, is intirely unknown. The ultimate Foundation of all kinds of *Powers*, as well in Individuals as in whole Communities, consists in that Class which I call *Virility* or *Conjugal Power*. The reason hereof is, because Man is created for Society, and in Society it is that he partakes as well of all Felicity, as of all Misery; Felicity, when his Union or Society is happy, and Misery when it is disjointed and unhappy. Now the first elementary, powerful, and universal Union, or Bond of Society, is the *Love of the Sex*. If we deprive ourselves intirely of this, we shall never be able to become rich and great, because then we are incapable of any social Life. This *Love of the Sex* in every Male has two kinds of Eruption, or two channels of Ebullition; the one extends more and more towards various objects, and the other concentrates all it's force into one, and never strays beyond it's proper circle. The former kind tends always to Impotency, and of course to Infelicity; the latter continually increases in Virility, and of course in complete Felicity. It is not at present believed, that the sure path to impotency is extending the *Love of the Sex* to variety. It is still less conceived that the true way of continually increasing the *Virile Powers*, is by concentrating that *Love* to one *Object*. But least of all can Men be persuaded to think, that in every Male there is an inexhaustible source of the *Virile Power*, capable of being exercised and cultivated to a perpetual Increase. Nothing however is more true, than that the *Love of the Sex*, and the constant exercise thereof, which is the *Virile Potency*, is the very basis to the accession of all other kinds of *permanent Powers*. All activity and every executive impulse is in such complete conjunction with the *Virile Power*, that they all advance step by step, and can never be separated. Who does not find, that in Activity lies the very foundation



of all kinds of real happiness? It is then evident why a Man with the permanent *Power of Virility*, stands on the sure foundation of being exalted to every *Power of Wealth* and *Dignity*, if he is but at due pains to improve his Faculties for procuring them. Many do not advance, contenting themselves with the enjoyment of this *Power* alone. Many advance one degree higher, not resting till they obtain the *Power of Riches*; but the truly great Man, who is the brightest Ornament of human Society, nobly aspires to and obtains the highest degree of felicity in the crowning *Power of Dignity*.

Having now laid open the only true and *permanent Foundation of Power*, as well respecting Individuals as Communities, I shall also take notice, in a few words, of the means by which the two other *Powers* may be acquired. The *Power of Wealth* is attained in a Community, just in proportion as that Community is brought into a state of *Innocence*; and the *Power of Dignity* is attained in the same proportion as the Community is brought into a state of *Humility*. I understand by *Innocence*, the reverse of Deceit and Treachery; and it is easy to perceive, that this may have it's foundation either in Ignorance or in Wisdom. True Wisdom consists in not wishing to derive it's intelligence from self, and in not desiring to know more than can be executed. It is no Wisdom to abound in knowledges, or even to have the gift of an acute discernment; but that is Wisdom, which wishes to include all it's knowledge in it's execution. Hence is derived *Innocence*, even that kind of Innocence which is combined with a state of Ignorance; and consequently this Innocence is the spirit of all the *Power of Wealth*, without which it is impossible to attain that strength which is absolutely requisite for procuring Riches.

By



By *Humility* I understand the reverse of *Obstinacy*, and it is very easy to see, that it may be founded on a blind *Obedience*, or upon *Liberty*. *True Liberty* consists in desiring not to be guided by itself, and in desiring to be free from that *Self-Love*, which makes itself the center of all it's endeavours. I need take no pains to prove to the discerning, that *Obedience* is beyond all other qualities in recommending itself to the love and esteem of the high and exalted affections of *Dignity*; and this in a very eminent degree is the Case with that *Obedience* which springs from interior persuasion: Consequently, the spirit of all *Power of Dignity* consists in *Obedience* and true *Humility*. The great art and mystery of all true *Politics*, after the good *Foundation* is laid, consists in the *Concentration of the Powers*; because the *Powers* both of *Wealth* and *Dignity* may be sought in vain, so long as they spread beyond, and are not carefully confined within their due circles. We need not fear the loss of *Variety* by such means, if we consider that no unit exists which hath not in itself the figure of *Infinity*, consequently an endless *Variety*.

### VIII. *On False Politics.*

From the foregoing it is very obvious wherein consists a *false System of Politics*, whereby *Communities* sooner or later lose their *Strength* and degenerate into weakness. A *false System of Politics* opens a free course to the *Anti-conjugal Life*, which, in proportion as it prevails, not only destroys *Marriage* which constitutes the very *Elements of all Communities*, but likewise opens a wide door to *Idleness* and useless *Occupations*, undermining the foundation of all *Felicity* and *Power* in a *Community*. A *false System.*



*System of Politics* opens also the flood-gates of *Deceit*, and acts by itself as the principal Deceiver, by which any Community must of necessity degenerate, by degrees, into Poverty, Debt, and Misery. It also leaves open a wide door for *Arrogance* and Disobedience, and is itself the arch-tyrant and violater of all Laws. Hereby a general System of Slavery is gradually introduced, which finally must reduce the most respectable Community to the most contemptible condition in the sight of all her surrounding Neighbours; because she has perverted all Divine Order, and forgotten all the true springs of her Felicity.

### IX. *On the best Religion in a Community.*

In order to the happiness of a Community, it is absolutely requisite that the exercise of *Religion* should be intirely free; but in order to preserve Harmony and Unity in a State, the whole Government must necessarily be of the same *Religion*. No arguments are necessary among Christians, to prove that the *Christian Religion* is the best on Earth for a Free Community; but as the *Christian Religion* has been divided into so many dogmatical Forms or Sects, many of which are diametrically opposite to each other, it is obvious to every reflecting and impartial Person, that of all the different Forms of the *Christian Religion*, that is the best for a Free Community, which is most simple, most universal, and most moral; or in one word, that which most perfectly agrees with the very Doctrine which proceeded from the Lips of the LORD. When we without partiality or prejudice compare with this golden Standard, the various Doctrines with which the Christian Church abounds, it must be acknowledged,



acknowledged, that the DOCTRINE OF THE NEW JERUSALEM CHURCH is superior to all others, and best calculated for a Free Community. This Doctrine consists simply in the two following Heads, viz. I. THAT NO OTHER GOD EXISTETH IN HEAVEN OR ON EARTH, BUT THE LORD JESUS CHRIST. This is founded on the three following Principles, (1.) That there is only One God. (2.) That Jesus Christ is his only Son, or the Manifestation of that God. (3.) That He and the Father are One, just as the Body and Soul in Man are One. "For who ever saw the Father until the Son revealed him?" As he said to his Disciples, "Henceforth ye have seen the Father, for he that seeth Me seeth the Father;" and as the Prophet saith, "The Son born in Time shall be called the Father of Eternity;" and again, as the Apostle concludes, "That in Him dwelleth all the Fulness of the Godhead bodily." II. THAT THERE IS NO OTHER WAY BY WHICH MAN CAN OBTAIN SALVATION, BUT THAT OF LIVING ACCORDING TO HIS COMMANDMENTS, WHICH CAN ONLY BE DONE BY SHUNNING EVILS AS SINS AGAINST GOD. This is founded on the whole Word, and on what the Lord himself has taught us, which we shall here exemplify, only by one reference to the case of the rich young Ruler among the Jews, who asked him, "*What shall I do that I may obtain eternal Life?*" to whom Jesus answered, "Thou shalt not kill, thou shalt not commit Adultery, thou shalt not steal, thou shalt not bear false witness against thy Neighbour; honour thy Father and thy Mother; and thou shalt love thy Neighbour as thyself."

Such is the DOCTRINE OF THE NEW JERUSALEM CHURCH, the most simple, the most universal, the most moral, and we may add, the most intelligible that ever has appeared since the



Days of our LORD. In a Political sense this may be considered as meriting the first rank in point of Utility in a Community; for can any *Religion* have such a tendency to connect Society together in one band of Union, as that which inculcates the Worship of One Visible God in a Human Form, and as One Person? In such a Community no despotic Monarch is requisite to keep together the many thousands of individuals of which it may consist. Their God, their King, their First Man is the same. Can any *Religion* be so well adapted to promote the prosperity, and to secure the Felicity of the whole Community, as that which inculcates Activity, and a life exactly conformable to the Ten Commandments of the Decalogue? Where is that *Religion* on the face of this Globe, which, like the *Religion* of the NEW JERUSALEM CHURCH, opens from the deepest ground, and inculcates upon all its professors, the Charity, the Purity, and the *Sanctity of the Conjugal Life*, as the seminary of every honourable, of every amiable, of every endearing, and of every strong and permanent human tie; in direct opposition to an *Anti-conjugal Life*, which a moment's sober thought evinces to be the bane of every thing honourable, the source of every thing miserable, and the dissolution of every social tie in individual Families and in whole Communities. This *Religion* has another political advantage surpassing all others, in the defence it supereminently furnishes against the Fears of Death; consequently, what numberless advantages may not accrue to the Community from an active People, when labour, fatigue, and even Death, is regarded with indifference from *religious Principles*? There is no *Religion* in the World which is founded upon such Principles of Freedom as this, inasmuch as it admits and inculcates the freest exercise of the Intellectual Faculty, holding in abhorrence the old Tyranic Rule of keeping the Understanding under implicit Obedience to Faith.



Faith. How happy may not such a Community become, whose Liberty and Intellectual Light make the bounds, instead of Despotism and Ignorance. But not to enlarge, the Readers who wish to understand more perfectly the Principles or whole Substance of this Religion, are earnestly recommended to the Theological Works of the Hon. EMANUEL SWEDENBORG, especially the two little Manuals, entitled, "*The Doctrine of the New Jerusalem concerning the LORD;*" and "*The Doctrine of Life for the New Jerusalem.*"

## X. *On the Action and Re-action of the two Supreme Powers.*

All Government consists more or less of these three general Forms, either distinctly or combined, viz. *Monarchy, Aristocracy, and Democracy.* The first of these Forms is totally laid aside by our Plan, the LORD himself standing in that Relation. The two latter are blended on the nicest equilibriums, by forming each on an exact balance to the other.

The Four Chief Magistrates having the sole *Power of Proposing*, according to this Institution, in exact correspondence with the Masculine or ACTIVE POWER, form the best conceivable restraint upon the Democratic Power; and the Bench of Representatives having the sole *Power of Determining*, in exact correspondence with the Feminine or RE-ACTIVE POWER, form the best conceivable restraint upon the Aristocratic Power. For the Power of the Chiefs can never be too great, while the determinations of the Representatives are free; and this Bench of



Representatives can never become corrupted, while the Community at large have it in their power to change them every three Years, and to supply every occasional Vacancy, which should always be done without delay.

In case of vacancy by the Demise or Resignation of either of the Four Chief Magistrates, the surviving or remaining Chiefs shall nominate three Candidates, one of whom must be chosen and confirmed by the Majority of Representatives; and so in all cases of vacancy in the Twelve Superintendants, who must be originally nominated by the Four Chiefs, and chosen by the Twenty-four Representatives; for all that *Power*, which in European Monarchies resides in their Kings, here centers in the Supreme Council.

Every thing, according to Order, ought to pass from Individuals of the Community through the three Departments; first into the *Proper Chamber*, thence to the *Board*, and finally to the *Supreme Council*. Whence it is plain, that on this Plan the most perfect equilibrium subsists in the Government, of consequence the most perfect Freedom prevails in the Community.

INVITATION.



# INVITATION.

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**IT** is worthy of the highest notice and attention, that the Divine Providence, at the present Period, seems to be combining the most important Circumstances, for divulging, developing, and bringing into effect, certain extraordinary and *grand Events*, for the general use and benefit of the Human Race.

Now, when by means of Commerce, all the Nations of Europe, more especially those of Christendom, have arrived to the highest degrees of Wealth and Luxury, and of Power surpassing all others upon Earth; at this important Period we behold the first Nation in Europe, where the Trade of the World has it's center, undertaking to abolish a Commerce which has too long disgraced Human Nature; namely, that vile traffic in human Flesh carried on with Africa, where unoffending People, by barbarous Wars, and many other infernal means, originating in the ignoble traffic itself, are violently torn from every conjugal, parental, and social endearment, dragged in chains from their peaceful homes, bartered like cattle, stowed like lumber on ship-board, and transported into an inhuman and perpetual Slavery. This effort to rescue so large a portion of Mankind from the vilest Oppression, is in itself so important, and at the same time reflects so



much honour on the compassionate Promoters, that in the eyes of all Europe it stands as an unparalleled example of British Philanthropy.

The first necessary and important consequence, which ought to result from such a Cause, should be the establishment of regular Colonies on the extensive Coasts of that hitherto ill fated Continent; not for the base purposes of transplanting our vices, and exciting disturbances and wars among those naturally peaceable Natives, to the corruption of their Morals, the destruction of their Families, and desolation of their Country; but with a view to their Civilization, and the Cultivation of, perhaps, the most beautiful and fertile Country in the whole World, where nature produces in superabundance all that is necessary for the subsistence and felicity of Human Life; and for the purpose of rendering thousands of Families happy, by transplanting them on those delightful shores.

That this is possible, is evident from the experience of the Portuguese, those most ancient European Mariners, although their attempts have been as yet but partial and very imperfect. But we flatter ourselves, that the honour of a rational, mild, and perfect Colonization is reserved for the British Nation; that it is to be the work of the freest, the most illuminated, consequently the grandest, the most noble People in Europe, whose activity hath elevated them to the most astonishing degrees of Wealth and Power. We trust it is designed by Divine Providence, that this magnanimous Nation should erect and establish Colonies, founded on such wise principles as shall increase them into Seminaries for the Human Race, worthy of such an illustrious People.

Does



Does not this remarkable event merit the most serious contemplation of all such as feel for the general welfare of Mankind? or shall we behold it with indifference, and let the opportunity pass away unimproved? Rather let us consider it our Duty to stir up one another to act with spirit on this occasion, and like rational and free Agents, meet the INVITATION OF DIVINE PROVIDENCE; and study under it's benign Auspices to become worthy Instruments of bringing into effect the Existence and Establishment of such free and rational Communities, in that hitherto abused Country, as shall mark the brightest event of this important century in the *Annals* of our Globe.

It is only with such a view that the foregoing plan is proposed. Inflamed with a most ardent desire and fervent zeal, for the Good of Mankind, we take the liberty of thus addressing the whole British Nation, inviting their concurrence, by submitting the following Articles to their serious consideration.

### ARTICLE I.

A respectable Society, of which the greater part are married, and possessed of more or less Property, have already associated themselves for the purpose of forming a New Free Community, in exact conformity to this Plan, in a Country the most healthy, fertile, and conveniently situated, that can be found on the Coast of Africa; for which purpose the *Committee*, hereafter mentioned, will be furnished with the best Maps and other Instructions concerning the Coast; but the actual choice cannot take place until one hundred Families have determined and contracted to emigrate.

### ARTICLE



**ARTICLE II.**

People of every Nation are acceptable, provided they formally and solemnly bind themselves to fulfil the Two Contracts recited in the third Observation, by signing their Names to them, until which time they cannot be considered as Members of this Community, or intitled to the Privileges thereof.

**ARTICLE III.**

All such as are disposed and determined to emigrate on these Conditions, may apply to any of the Members of a *Committee*, now in great forwardness for the purpose, and whose Names will soon be made public, whereby they may be satisfied in whatever information they may wish for concerning the Community, and upon their signing the Contracts, receive Certificates of their having become Members of the same.

**ARTICLE IV.**

The *Committee* will, by public Notice, assemble all the Members, as soon as the above Number of Families shall have presented themselves, that they may be divided into the *three* proposed Classes, in order to make choice of the *Twenty-four Representatives*, who afterwards shall choose the *Four Chief Magistrates*. This shall be done previous to the Embarkation of the Colony, in order to prevent all Disputes; and the Supreme Council so formed, including the Twenty-four Representatives, shall settle all the more immediate Concerns of the Community, agreeable to the Constitution.



**ARTICLE V.**

All matters relative to the Government of the Community, shall be proposed in the Supreme Council, by one of the Four Chief Magistrates; but it is the exclusive privilege of the Twenty-four Representatives, to determine thereon by a Majority of Voices. And when any matter so proposed is approved of by the Majority of the Twenty-four Representatives, it shall be the exclusive province of the Four Chiefs to see the same put into Execution, by the Superintendants of the Twelve subordinate Chambers.

**ARTICLE VI.**

As the preservation of the Constitution of this Free Community depends upon the preservation of it's Religion, like an effect proceeding from it's cause; therefore the *Four Chiefs* in the Supreme Council, and the *Four Boards*, together with their subordinate *Twelve Superintendants*, and their *Assistants*, must always be Men of that Religion, which we understand by the *Church of the New Jerusalem*, agreeable to the ninth Observation.

**ARTICLE VII.**

For the same reason also the *Twenty-four Representatives*, chosen from among the People, must be of the same Religion, in order that perfect Harmony may be preserved throughout the Community.

**ARTICLE**



**ARTICLE VIII.**

The Four Chief Magistrates in the Supreme Council, shall always be either Englishmen by birth, or Persons educated under the English Constitution, or Natives of the spot where the Free Community is established.

**ARTICLE IX.**

When the Community shall consist of one thousand Families, the Four Chiefs and the Twenty-four Representatives shall be re-chosen once every three Years, until the Community shall consist of five thousand Families, after which time, the Four Chiefs shall be continued in Office for Life; but the Twenty-four Representatives must always be re-chosen every three Years.

**ARTICLE X.**

As soon as the Supreme Council is chosen, they will enter into such Engagements with the British Government for their Protection, as may be requisite in their Infant and future State.

**ARTICLE XI.**

All those truly zealous Friends of Humanity, who are desirous of promoting this important Undertaking, even to the adventuring some part of their own Property, in order to form a Capital for the Support of this Infant Community, may deposit such Sums as they please with the *Committee*, for which they will receive a proper Obligation, signed by the Supreme Council,  
who



who will oblige themselves in behalf of the whole Community, to pay an Annual Interest of three per Cent. for the first ten Years, and four per Cent. for the next ten Years, after which Term an Annual Interest of six per Cent. till the whole Debt is discharged.

*ARTICLE XII.*

Whereas some Persons may wish to partake mutually with this Community, who cannot at present join it, they shall be entitled to an equal Quantity of Land with the first Emigrants, provided they advance a Sum of Money not less than £100 Sterling, on the Conditions proposed in the eleventh Article.

*ARTICLE XIII.*

In the month of November next, the whole Colony shall be in readiness for Embarkation, and the accommodations for the Voyage, together with the arrangement of the Shipping, will be mentioned in the Public Papers, when they are determined on.

*ARTICLE XIV.*

All the Members of this Community who possess Property more or less, and are unacquainted with the Commodities necessary to be procured therewith, may deposit the same in the hands of the Committee, who will give full Security for the faithful Application thereof, according to the Desire of the Proprietors. And any Members not residing in or near London, so as not to be able to be present till near the time of Embarkation,

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kation, may empower the Committee to transact their Concerns, and to vote in their behalf.

### ARTICLE XV.

As it is the design of this Plan, that our Free Community shall be erected in Africa, consequently among the Negro Nations, not for any of the baser purposes of usurping Dominion over them, disturbing their Peace, enslaving their Persons, or debauching their Manners; but for the nobler purposes of civilizing, and gradually incorporating them into our Community, by every gentle means, as by regular Marriages, the education of their Children, &c. so it will become the indispensable duty of every Member to spare no pains for promoting this beneficial purpose. Therefore, instead of Slavery, a gentle Servitude is to be instantly adopted, and every Native redeemed from Slavery shall be free after a Service or Apprenticeship of a few Years.

### ARTICLE XVI.

A Code of Laws for the Community, divided into Twelve Branches, viz. *Religion, Education, Health, Judicial, Political, Economical, Produce, Manufactures, Commerce, Military, Finance, and Foreign Affairs*, shall be composed by Persons chosen by the whole Community, as soon as it is in such forwardness as to admit thereof; which Code must then be examined and approved of, first by the several Chambers, then by the Four Boards, and lastly by the Supreme Council, when they shall be confirmed by the Twenty-four Representatives in a  
separate



separate assembly, and thus universally received and held sacred  
by the whole Community, previous to their Embarkation.

Signed for Ourselves, and in Behalf of our Associates,

**AUGUST NORDENSKJOLD**, from *Sweden*.

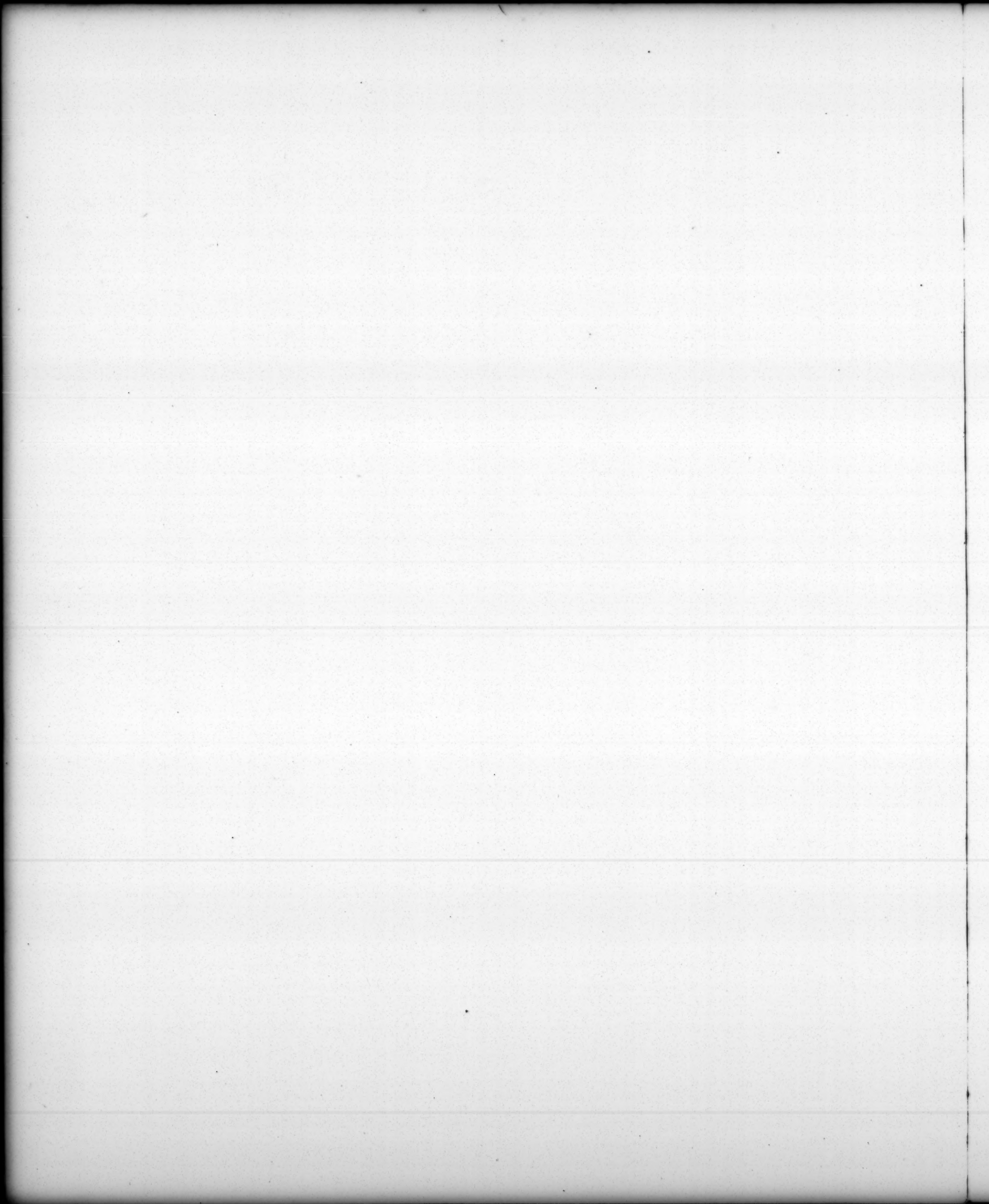
**CHARLES BERNHARD WADSTROM**, from *Sweden*.

**COLBORN BARRELL**, from *America*.

**JOHAN GOTTFRIED SIMPSON**, from *Prussia*.

*London, June 24, 1789.*







## *Hints to the Reader.*

- I. **W**HEREAS this PLAN at the desire of several Friends was finished in the beginning of this present year, the Embarkation was consequently intended to take place at the end of it; but several important reasons, which in due time will be made known, having kept back the publication, though already printed, whereby the Season for the Embarkation has elapsed, it must of course be postponed till another year. In the meantime, the necessary Preparations may the more amply and vigorously be made.
- II. Some Readers may perhaps be offended at the laconic Stile, in which this little pamphlet is written, besides that some passages at first sight may appear paradoxical, being contrary to the commonly received opinions. It is therefore recommended to every Reader impartially and nicely to weigh all the important matters herein suggested, before he passes his sentence on them. It may also be necessary to observe, that in these pages no such sort of delicacy must be looked for, as is founded either on a *false and misplaced Modesty*, on the habit of thinking in a narrow Sphere, or on any Pharisaical Notions, all which, influence in a great measure the EDUCATION as well as the DEVOTION of the present Age.—For *Self-Interest* and *Pride* having among all civilized Nations become the general and only Standards by which the respective Duties both towards the Creator and the Community are measured, all the Ties of Union are thereby cut off; inasmuch, that *good Uses, Order, and genuine Conjugal Love*, the very Basis of Creation, are entirely destroyed. It cannot therefore be expected, that the present Communities should yet be so organized, as to be ready to receive without any Repugnance the Plan now formed for establishing a new community, founded only on an orderly Conjugal Life between the two Sexes. For further Illustrations on this Subject, the Reader is referred to the *Treatise on Conjugal Love*, the Crown of all the Writings of the enlightened EMANUEL SWEDENBORG. Until this excellent work shall be translated and published, the serious Reader must be satisfied with a little Extract from the Author's Manuscripts published under the name of a *Sketch of the chaste Delights of Conjugal Love, and the impure pleasures of the Adulterous*.
- III. As the brevity of this Work would not allow the addition of certain remarkable anecdotes respecting the Natives of Africa, and the Geography of the Country, no less curious than useful; it is intended soon to publish the same separately, together with all that the above mentioned Honourable Author has written on the Subject, as well in his Works already published, as in sundry Manuscripts more particularly treating of the same; to which will be added faithful Extracts from the Journals of Persons of Character in their Voyages to the Western parts of Africa.

IV.



IV. All Letters in any manner relating to this PLAN, post paid, will be received; and every possible Explanation on the Subject with pleasure be given, by means of a Monthly publication under the Title of *the New Jerusalem Magazine, or a Treasury of CELESTIAL, SPIRITUAL and NATURAL Knowledge*, to be had of Mr. Henry Servanté, No. 19, John Street, Tottenham Court Road, to whom all Letters, as above mentioned, are to be directed. In this Magazine will also be published such anecdotes as relate to the said PLAN, and may serve to throw a full light on the same.

# E R R A T A.

- Page 6, line 14. For *these Axioms*, read *these following Axioms*.  
 ----- 20. For *which is*, read *this is*.  
 ----- 28. For *in one*, read *in a*.  
 ----- 29. For *Wor that the*, read *Word, the*  
 ----- 12 ----- 2. For *agitate*, read *aggravate*.  
 ----- 15. For *at the bondage in*, read *in the bondage of*.  
 ----- 13 ----- 3. For *so that this*, read *so that from*.  
 ----- 5. For *shall grow, the more perfect it shall be*, read *becomes, the more perfect it will be*.  
 ----- 14 ----- 12. For *strict*, read *strict*.  
 ----- 16 ----- 1. For *Another Board shall determine*, read *at this Board shall be determined*.  
 ----- 19 ----- 11. For *such things ought*, read *such kinds of distinctions ought*.  
 ----- 27 Last line but one. For *the*, read *that*.  
 ----- 30 Third line from the bottom, For *attempt*, read *attempts*.  
 ----- Last line, last word, For *defects*. read *defeats*.  
 ----- 31 ----- 4. For *that which*, read *this which*.  
 ----- 15. For *and simply*, read *or simple*.  
 ----- 32 ----- 10. For *cultivated*, read *civilized*.  
 ----- 15. For *accession of Money*, read *disorderly accession of Money*.  
 ----- 17. For *Gold and Silver*, read *Gold and Silver thus falsely estimated*.  
 ----- 33 ----- 11. For *places*, read *place*.  
 ----- 34 ----- 5. For *the want of true*, read *false*.  
 ----- 7. For *property*, read *prosperity*.  
 ----- 19. For *powers*, read *power*.  
 ----- 35 Line 2. and 21. For *powers*, read *power*.  
 ----- 40 ----- 15. For *upon*, read *among*.  
 ----- 41 ----- 16. Leave out the last word, *on*.  
 ----- 49 ----- 1. For *who oblige*, read *who will oblige*.

N. B. This *Plan* is sold according to the Price marked on the Title page at 10s. 6d. when the view of *Sierræ Leona* is Coloured; but if uncoloured at 8s. and may also be had without any View at 5s.



